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EPIGRAPHIA INDICA.

VOLUME X.

No. 1.—THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

"The Seven Pagodas" is the Anglo-Indian name of an extensive group of ancient rock-sculptures on the sea-shore, about 30 miles south of Madras. These interesting remains can be reached from Madras by boat on the Buckingham Canal, or from Chingleput Junction by bullock-cart via Tirukkalkukkuṇṇam. The present Tamil designation of the place is *Māvalivaram*, while the Brāhmaṇas call it by the more learned Sanskrit name *Mahābalipuram*, i.e. 'the city of Mahābali.' In the Choḷa inscriptions of the "Shore temple" we find the terms *Māmallapuram*, i.e. 'the city of Mahāmalla,' and *Tirukkādalmallai*,¹ i.e. 'the holy Mallai on the sea.' Māmallapuram then formed part of *Āmūr-nāḍu*, a sub-division of *Āmūr-kōṭṭam*.² Both this district and its sub-division were named after the present village of *Āmūr*³ near Māmallapuram. The four last of the subjoined inscriptions (Nos. 23-26) are at *Sāluvaṅgupam*, a village 2 miles north of Māvalivaram.

The wonderful monuments at the Seven Pagodas have attracted the attention of many tourists and antiquarians. A collection of notices of them was published at Madras in 1869 by Captain Carr under the title "Descriptive and Historical Papers Relating to the Seven Pagodas on the Coromandel Coast." By far the best and most authentic account was furnished in 1880 by Dr. Fergusson in his *Cave Temples of India*, pp. 105-159. The *Madras Journal of Literature and Science* for the year 1880 (pp. 82-232) contains an excellent guide, with a map, by Colonel Branfill, which will be much appreciated by visitors to the spot and will save them much time and trouble.

The important question of the authors and the dates of those excavations can be answered only by a careful study of the inscriptions engraved on them. These I published already in 1890 in the first volume of *South-Indian Inscriptions*, pp. 1-8. I now reprint my former readings and translations, with some improvements and a few additions,⁴ to accompany six plates which are based on excellent inked estampages, prepared recently under the personal

¹ *South-Ind. Inscr.* Vol. I, p. 68. The same form of the name occurs in the *Nāḷāyiraprabandham*, the sacred scriptures of the Tamil Vaidhyanas.

² *South-Ind. Inscr.* Vol. I, p. 64.

³ No. 133 on the *Madras Survey Map* of the Chingleput taluka. Compare *South-Ind. Inscr.* Vol. III, p. 166.

⁴ Two short inscriptions (Nos. 18 and 19) were only lately discovered by Mr. Venkayya. Of two others (Nos. 25 and 26) no fresh impressions were taken, and they are consequently not included in the plates.

supervision of Rai Bahadur Venkayya. For the introductory remarks and the notes I have utilised some fresh materials which have accumulated since the time of the original publication.

The language of the inscriptions is **Sanskrit**. Nos. 1-19, 25 and 26 are in prose, Nos. 20-24 in verse.¹ The authors of the inscriptions themselves inform us that they were members of the ancient southern dynasty of the **Pallavas**. As none of the inscriptions contains any date, we must try to fix their approximate time on palæographical grounds. As the accompanying plates will show, the sculptors employed four different alphabets, three of which are of the southern type, while the fourth is in northern characters.

I.—The majority of the short epigraphs on the monolith now styled "**Dharmarāja-ratha**" (Nos. 1-16) resemble the Mahēndravāḍi and Śīyamaṅgalam cave inscriptions which I have assigned to the Pallava king Mahēndravarman I.² Among the names and surnames of the king who excavated the "**Dharmarāja-ratha**" we find twice **Narasimha** (Nos. 1 and 7), which seems to have been his actual name, while the remaining designations look like mere surnames. Among the successors of Mahēndravarman I. there were two kings named **Narasimhavarman**. As the type of the alphabet is more archaic than that of the second set of inscriptions (which, as will appear presently, probably belongs to the time of **Paramēśvaravarman I.**, the father of **Narasimhavarman II.**), the **Narasimha** of the "**Dharmarāja-ratha**" inscriptions may be identified with **Narasimhavarman I.**, the son of Mahēndravarman I. and the contemporary and enemy of the Western Chalukya king **Pulakēśin II.** (A.D. 609-642). This identification is rendered almost certain by a reference to the published facsimile of the **Bādāmi** inscription of **Narasimhavarman I.**;³ the alphabet of this record is nearly identical with that of the "**Dharmarāja-ratha**" inscriptions. Consequently, the "**Dharmarāja-ratha**" must have been sculptured in the first half of the seventh century of our era.

II.—The second, very florid alphabet is found in the inscriptions of the **Pallava** king **Atyantakāma** on the monolith now styled "**Gaṇēśa temple**" (No. 20), in the two caves called "**Dharmarāja-maṇḍapa**" (No. 21) and "**Rāmānuja-maṇḍapa**" (No. 22), and in a short inscription of the same king on the "**Dharmarāja-ratha**" (No. 17). The same alphabet is employed in the **Kāñchi** inscriptions of **Rājasimha** and his son **Mahēndravarman (III.)**.⁴ The **Kāñchi** inscriptions seem to call **Rājasimha** also **Narasimhaviṣṇu**, and they state that he was the son of **Ugradaṇḍa**, 'the destroyer of **Raṇarasika's** city.' Dr. Fleet was the first to point out that in one of the **Kāñchi** inscriptions **Ugradaṇḍa** is named **Paramēśvara**, and that the epithet **Raṇarasika** refers to the Western Chalukya king **Vikramāditya I.** (A.D. 655 to 680). He thus established the identity of **Paramēśvara** *alias* **Ugradaṇḍa** with the **Pallava** king **Paramēśvaravarman I.**, who, as we know from the **Kūraṃ** plates, crossed arms with **Vikramāditya I.** Dr. Fleet further concluded that **Rājasimha** *alias* **Narasimhaviṣṇu** was the **Pallava** king **Narasimhavarman II.** of the copper-plate grants.⁵ This then was the king in whose time the **Kailāsanātha** temple at **Kāñchi** was built. The alphabet of **Atyantakāma's** inscriptions at the **Seven Pagodas** agrees so closely with that of the **Kailāsanātha** epigraphs that both must be assigned to about the same period. Now from verse 2 of No. 20 I venture to conclude that **Atyantakāma's** actual name was **Paramēśvara**. Consequently, I propose to identify this **Atyantakāma** with either **Paramēśvaravarman I.**, the father of **Rājasimha**, or **Paramēśvaravarman II.**, the son of **Rājasimha**,—preferably with **Paramēśvaravarman I.**,

¹ There are, however, a few prose words in No. 20, line 12; No. 21, l. 12; No. 23, ll. 15 and 17; and No. 24, l. 16.

² Above, Vol. IV. p. 152 f., and Vol. VI. p. 320. The alphabet of the **Trichinopoly** cave inscription is more recent, and the opinion that it belongs to Mahēndravarman I. (*South-Ind. Inscr.* Vol. II. p. 341) cannot be upheld.

³ *Ind. Ant.* Vol. IX. p. 100, and Dr. Fleet's *Dyn. Kan. Distr.* p. 328 f.

⁴ *South-Ind. Inscr.* Vol. I. Nos. 24 and 27, and Vol. II. Plate ix.

⁵ *Dyn. Kan. Distr.* p. 329 f.

whose reign is well established by inscriptions on stone and copper, while, instead of Paramēś-varavarman II., the Kāñchi inscriptions mention another son of Rājasimha, named Mahēndra-varman (III.). The second group of inscribed monuments at the Seven Pagodas would thus belong to about the third quarter of the seventh century.

III.—The third alphabet is that of an inscription of the Pallava king Atirapaṇaṇḍa on the left of the cave at Śāḷuvaṅguppam (No. 23) and of three short epigraphs: one at the top of the same cave (No. 25), another on the “Dharmarāja-ratha” (No. 18), and a third near the “Gōpis’ Churn” (No. 19). It resembles, though it is not quite identical with, the alphabet of the Kāśakuḍi plates of Nandivarman.¹ The name (or surname) Atirapaṇaṇḍa is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of contemporaneous records on copper, there would be no objection to assigning these records, as will be done in the sequel, to the time of Nandivarman, the contemporary of the Western Chalukya king Vikramāditya II.

IV.—The last alphabet, an early kind of Nāgari, is employed in the inscription on the right of the Śāḷuvaṅguppam cave (No. 24) and in a short label at the top of the same cave (No. 26). No. 24 is a copy of the first six verses of Atirapaṇaṇḍa’s epigraph on the left of the same cave (No. 23), and No. 26 is a repetition of the label in the third alphabet which is engraved immediately above it (No. 25). The characters resemble those of the Nāgari version on the Paṭṭadakal pillar of the Western Chalukya king Kirtivarman II.² As we know that the predecessor of this king, Vikramāditya II.,³ took Kāñchi from the Pallava king Nandivarman, it is perhaps not too bold to surmise that the inscriptions in the third and fourth alphabets belong to the reign of his enemy Nandivarman, who would then have borne the surname Atirapaṇaṇḍa. The sudden collapse of the Pallava power at the hands of Vikramāditya II. may have been the reason why so many of the excavations at the Seven Pagodas have remained unfinished. As I have remarked in *South-Indian Inscriptions* Vol. I. p. 10, we meet with the same plurality of alphabets in the Kailāsanātha temple at Kāñchi. The enclosure of this temple bears three tiers of identical inscriptions. The characters of the third tier are those of the epigraphs of Narasimhavarman II. The alphabets of the second and first tiers are, respectively, those of the left and right inscriptions of the Śāḷuvaṅguppam cave. Consequently they must have been added at a later date by Atirapaṇaṇḍa (Nandivarman?).

I am fully aware that my remarks on the third and fourth alphabets do not rest on quite firm ground. But, in the absence of further information, we may place the inscriptions written in both alphabets in the time immediately preceding the conquest of the Pallava territory by Vikramāditya II. (A.D. 733-734 to 746-747). The fact that a northern alphabet was employed along with a southern one suggests that the artisans were recruited from the north of India.

The two last columns of the accompanying table will show at a glance to which of the Pallava kings of the third column I propose to assign each of the Pallava records of the Seven Pagodas. It is worth noting that, with his usual sagacity, Dr. Fergusson had already succeeded in fixing the approximate period of the remains at the Seven Pagodas at about 650 to 700.⁴

The contents of the subjoined inscriptions are singularly uninteresting and devoid of historical facts. All that we learn from them is a string of names and surnames of three different

¹ *South-Ind. Inscr.* Vol. II. No. 73.

² Above, Vol. III. p. 4, Plate.

³ *South-Ind. Inscr.* Vol. I. p. 146; above, Vol. III. pp. 3 and 359.

Cave Temples of India, p. 110 f.

SYNCHRONISTIC TABLE OF THE PALLAVA KINGS OF KĀŪCHĪ.

Western Chalukya contemporaries of Pallava kings.	Pallava kings named in Western Chalukya copper-plate grants.	Genealogy of the Pallavas according to their own copper-plate grants.	Pallava kings named in the Kāūchi inscriptions.	Pallava kings named in the inscriptions of the Seven Pagodas.	Nos. of inscriptions published below.
. . . . .	. . . . .	Sinhavishṇu . . . . .	. . . . .	. . . . .	. . . . .
.	—
. . . . .	. . . . .	Mahēndravarmān I. . . . .	. . . . .	. . . . .	. . . . .
Pulakēśin II	Narasimha	Narasimhavarman I. . . . .	. . . . .	Narasimha Atyantakāma Śrīnidhi Sribhara.	1-16.
.	Mahēndra . . . . .	—	. . . . .	. . . . .	. . . . .
. . . . .	. . . . .	Mahēndravarmān II. . . . .	. . . . .	. . . . .	. . . . .
Vikramāditya I. Rāparasika.	Īśvarapōtarāja	Paramēśvaravarman I.	Paramēśvara Ugradanda Lokāditya.	Paramēśvara Atyantakāma Śrīnidhi Sribhara Rāparāja.	17, 20-22.
.	Narasimhapōtarāman.	Narasimhavarman II.	Rājasiṃha Atyantakāma Sribhara Rāparāja (Narasimhavishṇu). . . . .	. . . . .	. . . . .
.	—
. . . . .	. . . . .	Paramēśvaravarman II.	Mahēndravarmān (III.) . . . . .	. . . . .	. . . . .
Vikramāditya II.	Nandipōtarāman	Nandivarman Pallavamalla, a distant relative of Paramēśvaravarman II. . . . .	. . . . .	Atirānachanda Atyantakāma Śrīnidhi Sribhara Rāparāja.	18, 19, 23-26.

Pallava kings, and the fact that the excavations on which they are engraved were shrines of Īśvara (Śiva) and bore each the name of its respective founder. Thus the "Gaṇēśa templo" (No. 20) and the "Dharmarāja-maṇḍapa" (No. 21) were called *Atyantakāma-Pallavēśvara-griha*, i.e. 'the Īśvara temple of Atyantakāma-Pallava.' On the "Dharmarāja-ratha," which had probably been founded by Narasiṃha[varman I.] *alias* Atyantakāma, the same name seems to have been bestowed by his descendant [Paramēśvaravarman I.] *alias* Atyantakāma or Raṇajaya (No. 17). The Śāluvaṅguppam cave bears the label *Atirapaṇaṇḍa-Palla[vēśvara-griha]* (Nos. 25 and 26), i.e. 'the Īśvara temple of Atirapaṇaṇḍa-Pallava.'

The last column but one of the table on page 4 shows that each of the three Pallava kings Narasiṃha, Paramēśvara and Atirapaṇaṇḍa bore the two surnames Śrinidhi and Śribhara. In this connection I would like to mention certain Pallava coins from Māvalivaram which I saw in the cabinet of the Rev. E. Loventhal of Vellore. All of them bear on the obverse a bull (the crest of the Pallavas), and various legends above it. One of the coins, with a star on the reverse,¹ reads *Śribharaḥ*; another, with a fish on the reverse,² *Śrini[dhi]*; and a third, with a cross on the reverse,³ *Mānapara*. With the legend of the last coin compare the *viruda* Atimāna in the inscription No. 9 of the "Dharmarāja-ratha."

A.—INSCRIPTIONS ON THE "DHARMARĀJA-RATHA" AT MĀVALIVARAM.⁴

Nos. 1-16 of these inscriptions consist of a number of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions of the Seven Pagodas, where several of them recur, it follows, however, that they are *virudas* of a Pallava king whose actual name seems to have been Narasiṃha (Nos. 1 and 7). Among these surnames, Atyantakāma, Śrinidhi and Śribhara were borne also by the two kings mentioned in the later inscriptions of the Seven Pagodas. Others appear again in the inscriptions of the Pallava king Rājasimha at Kāñchi, viz. Parāpara Bhuvanabhājana,⁵ Śrīmēgha and Sarvatōbhadra.

The two last inscriptions on the "Dharmarāja-ratha" are not written in the same alphabet as Nos. 1-16. No. 17 follows the type of Nos. 20-22, and No. 18 that of No. 23. Each of them designates the "Dharmarāja-ratha" as 'the Īśvara (Śiva) temple of Atyantakāma-Pallava.'

I.—First Storey.

a.—North.

No. 1.

श्रीनरसिंहः

The glorious Narasiṃha.

b.—East.

No. 2.

प्रिथिविसारः श्रीभरः

Prithivisāra (the best on earth). Śribhara (the bearer of wealth).

¹ Sir Walter Elliot's *Coins of Southern India*, Plate i. No. 34.

² *Ibid.* No. 37.

³ *Ibid.* No. 38.

⁴ *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.

⁵ The synonym Avātibhājana occurs in the Siyamaṅgalam cave inscription; above, Vol. VI. p. 320.

⁶ Read प्रिथिविसारः. The shortening of the final *i* of *prithivi* is permitted by Pāṇini, vi. 3, 63; compare the proper name Kālidāsa.

No. 3.

भुवनभाजानः¹

Bhuvanabhājana (the owner of the world).

c.—South.

No. 4.

[श्री]मेघः चैलोक्यवर्धनः विधिः

Śrīmēgha (the cloud (*showering*) wealth). Trailōkyavardhana (the bestower of prosperity on the three worlds). Vidhi.

No. 5.

अत्यन्तकामः अनेकीभायः²Atyantakāma (he whose desires are boundless). Anēkōpāya (he (*who knows*) many expedients).

II.—Second Storey.

a.—North.

No. 6.

स्थिरभक्तिः मदनभिरामः विधि[:*]

Sthirabhakti (he whose devotion is firm). Madanābhirāma (he who is as handsome as Love). Vidhi.

No. 7.

श्रीनरसिंहः भुवनभाजानः श्रीमेघ[:] अप्रतिहतशासन[:*]

The glorious Narasimha. Bhuvanabhājana (the owner of the world). Śrīmēgha (the cloud (*showering*) wealth). Apratihataśāsana (he whose commands are unopposed).

No. 8.

कामलकितः अमेयमायः सकलकल्याणः

Kāmalalita (he who is as charming as Love.) Amēyamāya (he whose diplomacy is immeasurable). Sakalakalyāṇa (the altogether prosperous).

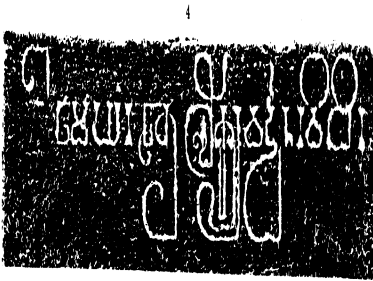
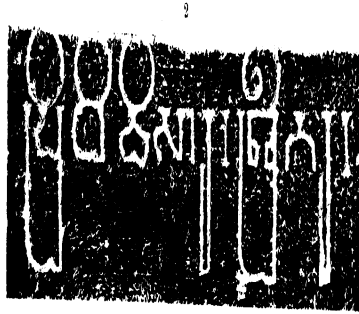
No. 9.

नयनमनोहरः वाम[:] अतिमानः

Nayanamanōhara (he who is pleasing to the eyes). Vāma (the handsome). Atimāna (he whose pride is excessive).

b.—East.

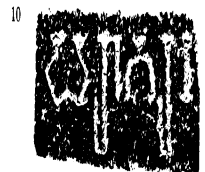
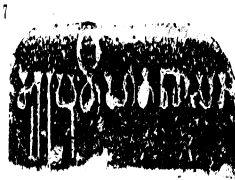
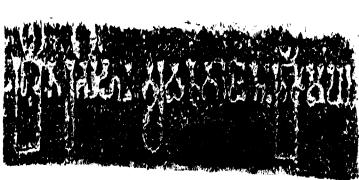
¹ Read भाजानः.² Read अनेकीपायः and compare the surname Upāyanipūṣa in the Kāñchi inscriptions.



Scale of
Nos. 1-5:
13



Scale of
Nos. 6-11:
2



No. 10.

वामः पराभरः¹

Vāma (the handsome). Parāpara (the omnipotent).

No. 11.

अनुपमः नया[कु]र[*]

Anupama (the matchless). Nayānkura² (the sprout of polity).

c.—South.

No. 12.

ललितः

Lalita (the charming).

No. 13.

नयनमनोहरः सर्वतोभद्रः

Nayanamanōhara (he who is pleasing to the eyes). Sarvatōbbhadra (the altogether auspicious).

No. 14.

श्रीनिधिः निरुत्तरः

Śrinidhi (the receptacle of wealth). Niruttara³ (the unsurpassed).

No. 15.

विधिः विभ्रान्तः

Vidhi. Vibhrānta⁴ (the passionate).

d.—West.

No. 16.

सत्यपराक्रमः⁵ परावरः

Satyaparākrama (he whose valour is true). Parāvara (the omnipotent).

III.—Third Storey.

a.—East.

¹ Read परापरः (as in the Kāñchi inscriptions) or परावरः (No. 16). The softening of a single consonant between two vowels in *parābhara*, *pridhivisāra* (No. 3) and *abhāya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

² With the first member of the compound *Nayānkura* compare the surnames *Bahunaya* and *Nayānusārīn* in the Kāñchi inscriptions. The second member, *ankura*, is synonymous with *pōta* or *pallava*, from which the Pallavas derive their name; see *South-Ind. Inscr.* Vol. II. p. 341, note 1. Compare *Buddhyaṅkura* (above, Vol. VIII, p. 144 f.), *Lalitāṅkura* (*South-Ind. Inscr.* Vol. II. p. 341, and above, Vol. VI. p. 320), and *Taruṇāṅkura* (No. 20 below, verse 7). The last *Virūḍa* suggests that we may have to read *Navāṅkura* for *Nayāṅkura*.

See below, p. 9 and note 4.

⁴ Compare the surnames *Mattapramatta* and *Mattavikāra* in the Kāñchi inscriptions.

⁵ Read °पराक्रमः.

No. 17.

श्रीश्रत्यन्तकामपञ्चवेश्वरगृहम् ॥ रणजयः

The holy Īśvara (Śiva) temple of Atyantakāma-Pallava. Raṇajaya (the conqueror in battle).

b.—West.

No. 18.

श्रत्यन्तकामपञ्चवेश्वरगृहम् ॥

The Īśvara (Śiva) temple of Atyantakāma-Pallava.

B.—INSCRIPTION NEAR THE "GŌPĪS' CHURN" AT MĀVALIVARAM.

According to Mr. Venkayya, who discovered this and the preceding inscription (No. 18) quite recently, No. 19 is engraved 'on a pillar of the rock-cut *maṇḍapa* south-west of the "Gōpīs' Churn." It is in the same alphabet as No. 23 and consists of a single *biruda*.

No. 19.

श्रीवामाङ्कुशः¹

The glorious Vāmāṅkuśa (bearer of a handsome elephant-goad).

C.—INSCRIPTION AT THE "GAṆĒŚA TEMPLE," MĀVALIVARAM.²

This inscription records that the monolith on which it is engraved was a temple of Śiva and had been called 'the Īśvara temple of Atyantakāma-Pallava' by its builder, king Atyantakāma. This prince bore the surnames Śrinidhi, Śribhara, Raṇajaya, Taruṇāṅkura, Kāma-rāga, and several others. His actual name seems to have been Paramēśvara.³

No. 20.

1 सन्धवस्थितिसंहारकारणं वीतकारणः [1*]

भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१*]

2 अमायस्त्रिजमायोसावगुणो गुणभाजनः [1*]

स्वस्थो निवृत्तरो जीयादनीशः परमेश्वरः [॥ २*]

3 यस्याङ्गुष्ठभराक्रान्तः कैलासः सदशाननः [1*]

पातालमगमन्मूर्ध्नि श्रीनिधिस्तस्मिन्मर्त्यजम् ॥ [३*]

4 भक्तिप्रद्रेण मनसा भवभूषणलीलया [1*]

दीक्षा च यो भुवो भारक्षीयात्स श्रीभरश्चिरम् [॥ ४*]

¹ The *anusvāra* of म् is doubtful.

² *Madras Survey Map*, No. 24. Carr's *Seven Pagodas*, Plate xiv, pp. 57, 221, 224. Burnell, *South-Indian Palaeography*, 2nd edition, p. 38, note 4.

³ See below, p. 9, note 4.

⁴ Here and in No. 21, line 5, the correct reading would be दीक्षा च यो भुवं चरे, which is found in verse 4 of Nos. 23 and 24.

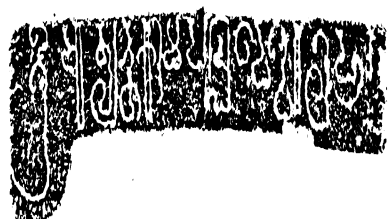
12



13



14



17



16



15



Ramanuja-mandapa inscription.

18

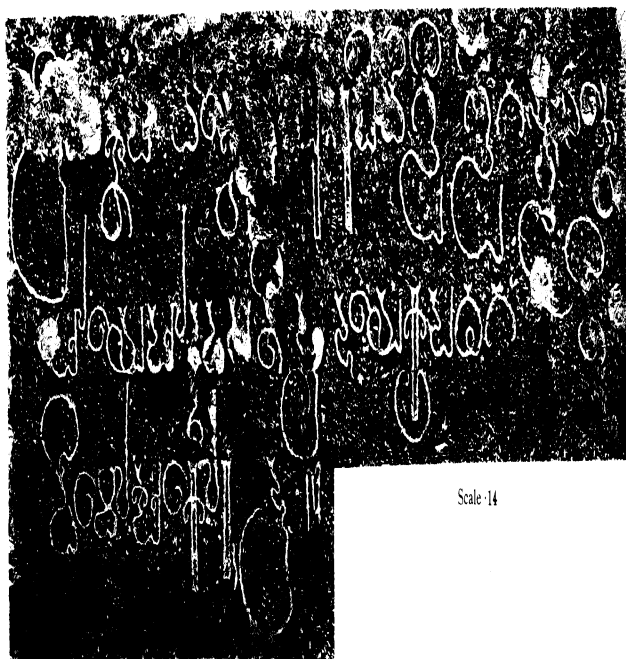


Scale - 2

Inscription near the Gopis' Churn.

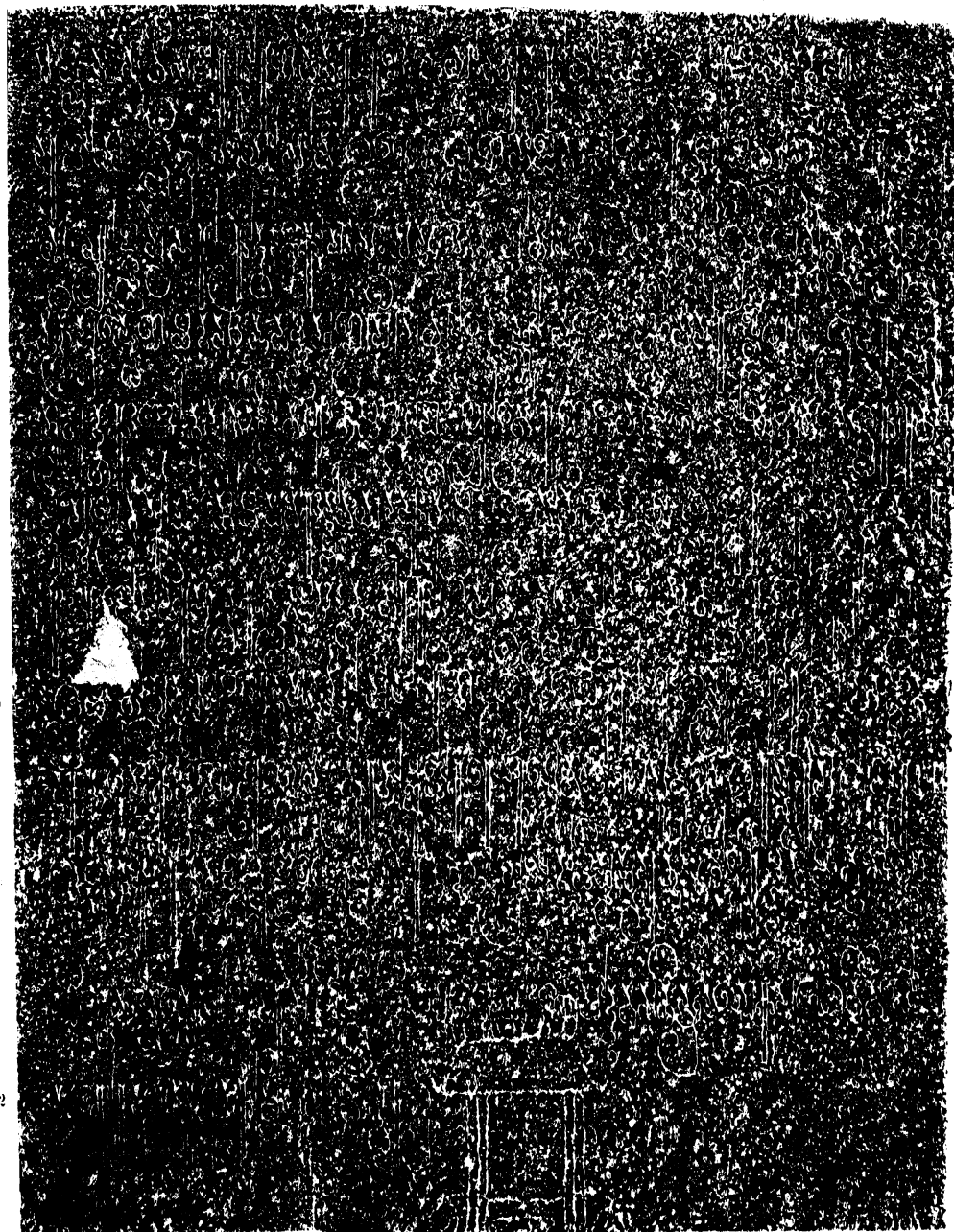


Scale - 13



Scale - 14

Ganesa temple inscription.



2

- 5 अत्यन्तकामी नृपतिर्निर्जितारतिमण्डलः [1*]
 ख्यातो रणजयः शम्भोस्तेनैदं वेश्म कारितम् ॥ ५*]
- 6 न्नः स्थाणुर्निष्कलः सोमः पावकाग्ना¹ वियदपुः [1*]
 भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]
- 7 राजराजो न विरसखकभृन्न जनार्दनः [1*]
 तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्कुरः ॥ [७*]
- 8 श्रीमतोऽत्यन्तकामस्य द्विषद्वर्षापहारिणः [1*]
 श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ [८*]
- 9 अभिवेकजलापूर्णं चित्ररत्नाम्बुजाकरे [1*]
 आस्ते विशाले सुमुखः शिरस्मरसि शङ्करः ॥ [९*]
- 10 तेनैदङ्कारितन्तुङ्गभूर्जटेर्भ्रन्दिर्गृहम्² [1*]
 प्रजानामिष्टसिद्ध्यर्थं शाङ्करीभूतिमिच्छता ॥ [१०*]
- 11 धिक्तेषाम्निक्तेषाम्पुनरपि धिग्धिग्धिगस्तु, धिक्तेषाम् [1*]
 येषाम् वसति हृदये कुपयगतिविमो-
- 12 चको रुद्रः ॥ [११*] अत्यन्तकामपञ्जवेष्टरगृहम् ॥*

TRANSLATION.

(Verse 1.) Let (Śiva), the destroyer of Love, (*who is*) the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires³ of men !

(V. 2.) Let him be victorious, who is (*both*) without illusion (*and*) possessed of manifold illusion (Chitramāya), who is (*both*) without qualities (*and*) endowed with qualities (Guṇabhājana), who is self-existent (Svastha) (*and*) without superior (Niruttara), who is without lord (*and*) the highest lord (Paramēśvara) !⁴

(V. 3.) Śrinidhi⁵ bears on (*his*) head that Aja (Śiva),⁶ pressed by the weight of whose great toe, the Kailāsa (*mountain*) together with the ten-faced (Rāvaṇa) sank down into Pātāla.

¹ Read पावकारमा.

² The composer has treated the syllable *grī* as if it began with *gr* and could thus render the preceding vowel phonetically long.

³ By the expression *atyantakāmāya* the panegyrist also alludes to the king's surname Atyantakāma.

⁴ All these epithets have to be applied in the first instance to Śiva, and with slight changes of meaning to the king himself. Chitramāya occurs as the name of a Pallava king in the Udayēndiram plates of Nandivarman (*South-Ind. Inscr.* Vol. II. p. 372) ; compare also the *biruda* Māyāchāra in the Kāñchi inscriptions, and Amēyamāya in No. 8. With Guṇabhājana compare Guṇālaya in the Kāñchi inscriptions, and Guṇabhara, a surname of Mahēndravarmān I. (see above, Vol. VI. p. 320). For Svastha see verse 7, and for Niruttara No. 14. Paramēśvara is the only word in the whole inscription which looks like the actual name of the king. This view is suggested by the fact that two Pallava kings named Paramēśvaravarmān are known from copper-plate grants ; see *South-Ind. Inscr.* Vol. II. p. 344.

⁵ This *biruda* of Paramēśvara occurs also in verse 8. The same had been a surname of his predecessor Narasiṃha ; see No. 14.

⁶ I.e. he is a devotee of Śiva.

(V. 4.) Let that Śrībhara¹ be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament!

(V. 5.) King Atyantakāma, who has subdued the circle of (*his*) foes, is famed (*by the name of*) Raṇajaya;²— he caused to be made this abode of Śaṁbhu (Śiva).

(V. 6.) Let (Śiva) be victorious, who is (*both*) sentient (*and*) motionless (Sthānu),³ who is (*both*) undivided (*and*) the moon,⁴ who has (*both*) the nature of fire (*and*) a body of air, who is (*both*) terrible (Bhima) (*and*) kind (Śiva), who is (*both*) beneficent (Śaṁkara) (*and*) the destroyer of Love!

(V. 7.) Let Taruṇāṅkura⁵ be victorious, who is a king of kings (Rājarāja), (*but*) is not ugly (*like* Kuvēra), who is an emperor, (*but*) does not distress people, (*while* Viṣṇu is *both* Chakrabhṛt and Janārdana), who is the lord of protectors (*and*) independent (Svaṣtha), (*while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses*)!

(V. 8 f.) Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śaṁkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious Atyantakāma,⁶ who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (Śrinidhi), who possesses the charm of Love (Kāmarāga),⁷ (*and*) who assiduously worships Hara (Śiva).

(V. 10.) He, desiring (*to attain*) the glory of Śaṁkara (Śiva), caused to be made this lofty dwelling-house of Dhūrjaṭi (Śiva), in order (*to procure*) the fulfilment of (*their*) desires to (*his*) subjects.

(V. 11.) Six times cursed be those in whose hearts does not dwell Rudra (Śiva), the deliverer from the walking on the evil path!

(Line 12.) The Īśvara (Śiva) temple of Atyantakāma-Pallava.

D.—INSCRIPTION AT THE “DHARMARĀJA-MAṆḌAPA,” MĀVALIVARAM.⁸

This inscription is a duplicate of the one at the “Gaṇeśa temple” (No. 20) and proves that, like the latter, the cave-temple now called “Dharmarāja-maṇḍapa” was in reality a shrine of Śiva, that it owed its foundation to the Pallava king Paramēśvara, and that this king had called it the ‘Īśvara temple of Atyantakāma-Pallava’ (l. 12) after one of his own surnames.

No. 21.

- 1 [सम्भवस्थितिसंहारकारणं वीतकारणः] [1*] भूयादत्यन्तकामाय जगतां
2 काममर्दनः ॥ [१*] प्रमायस्त्रिमायोसावगुणो गुणभाजनः [1*] स्वस्थो

¹ This surname was also borne by Narasiṁha (No. 2), by Atirapaṇḍa (Nos. 23 and 24, verse 4), and by Rājasinḥa of Kāñchi.

² The same surname of Paramēśvara occurs in No. 17. It was borne also by Atirapaṇḍa (Nos. 23 and 24, verse 6), and by Rājasinḥa of Kāñchi.

³ While the trunk of a tree (*sthānu*) is insentient.

⁴ Who is divided into sixteen *kalās*.

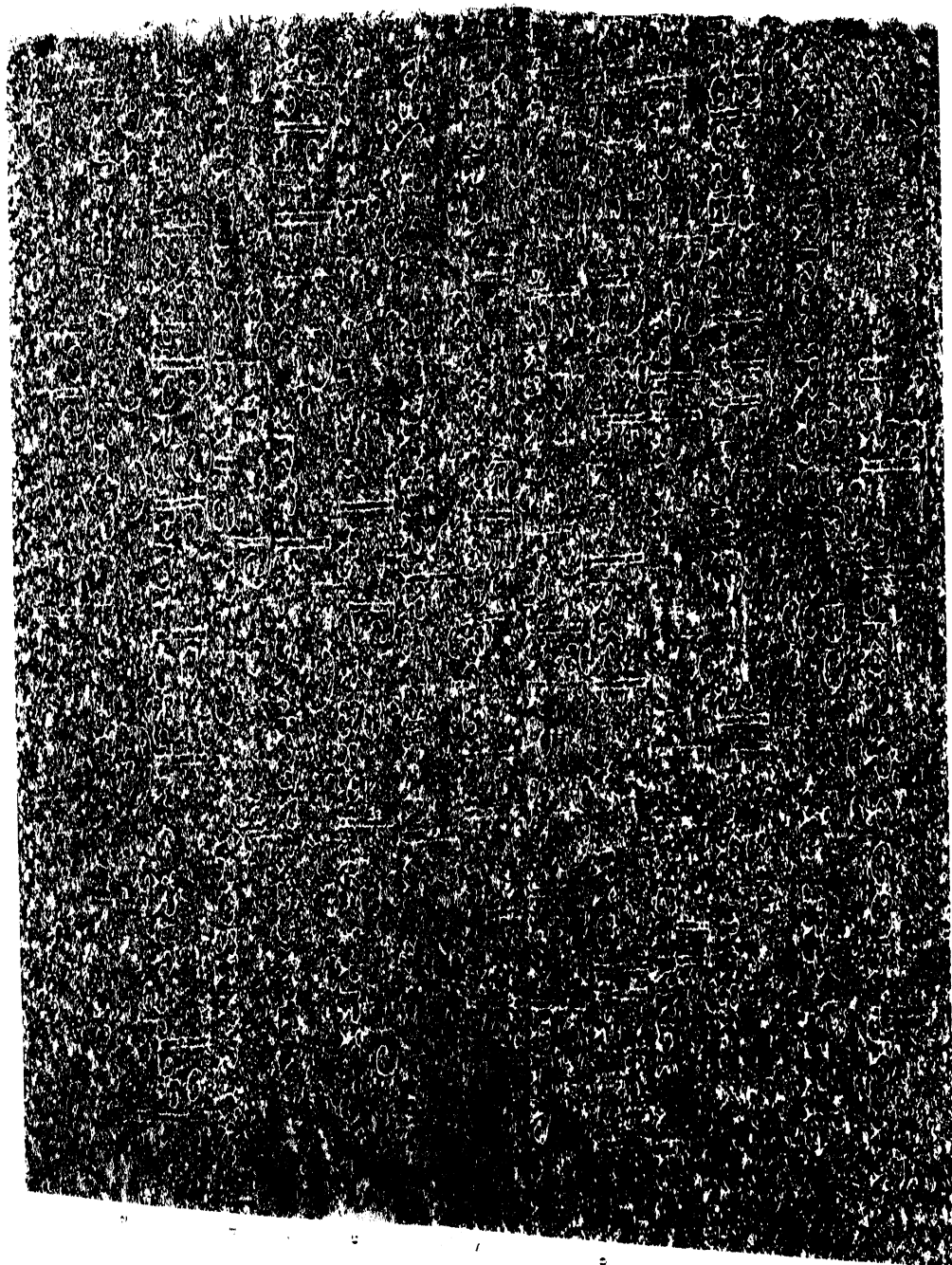
⁵ Taruṇāṅkura, ‘the young sprout,’ seems to have been a *birda* of Paramēśvara. Compare above, p. 7, note 2.

⁶ ‘Śiva abides on the head of Atyantakāma’ means the same as ‘A. bears Śiva on his head’ (verse 8), *vis.* ‘he is a devotee of Śiva.’

⁷ With this surname, which was borne also by Paramēśvara’s successor Atirapaṇḍa (see Nos. 23 and 24, verse 1), compare the synonyms Madanābhirāma and Kāmalalita (Nos. 6 and 8), and Kāmaṭilāsa in the Kāñchi inscriptions. The appellation “Kāmarāja temple” which Colonel Branfill attributes to the so-called “Gaṇeśa temple” rests on a misreading in Dr. Barnell’s transcript, *vis.* Kāmarāja for Kāmarāga.

⁸ Madras Survey Map, No. 44. Madras Journal of Literature and Science for 1880, p. 135.

Dharmaraja-mandapa inscription.



Collotype by Gebr. Plettner.

Scale 1:1

E. Hultsch.

- 3 निवृत्तरो जीयादनीयः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलासस्रद-
 4 शाननः [१*] पातालमगमन्मूर्ध्ना श्रीनिधिस्तम्बिभर्त्यजम् ॥ [१*] भक्तिप्रद्वेण
 मनसा भवं भू-
 5 षण्णलीलया [१*] दोष्णा च यो भुवो भार^१ जीयास्त श्रीभरखिरम् ॥
 [४*] अत्यन्त-
 6 कामो नृपतिर्निर्जितारतिमण्डलः [१*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
 7 कारितम् ॥ [५*] अः स्थाणुर्निष्कलः सोमः पावकाका वियद्वपुः [१*]
 भीमः शिवो विजय-
 8 तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरसस्रकश्च जना-
 ईनः [१*] तारकाधिपतिः स्वस्थो
 9 जयतात्तद्व्याङ्कुरः ॥ [७*] श्रीमतीत्यन्तकामस्य द्विषद्वर्षापहारिणः [१*]
 श्रीनिधिः का-
 10 मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिषेकजलापूर्णं चिचरद्वाभ्युजाकरे [१*]
 पा-
 11 स्ते विशाले समुद्रः शिरस्सरसि शङ्करः ॥ [९*] तेनेदं कारितन्तुङ्गन्मूर्ध्नाटे-
 मन्दिर-
 12 गृहं [१*] प्रजानामिष्टसिद्ध्यर्थं शङ्करीं भूतिमिच्छता ॥ [१०*] श्री^२ ॥
 अत्यन्तकामपत्नवेश्वरगृहम् ॥
 13 धिक्तेषाम्निक्तेषाम्भुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [१*] येषाम् वसति
 14 हृदये कुपयगतिविमोचको रुद्रः ॥ [११*]

E.—INSCRIPTION AT THE "RĀMĀNUJA-MANḌAPA," MĀVALIVARAM.^३

This inscription consists of the last verse (11) of the two preceding inscriptions (Nos. 20 and 21). We may conclude from it that the cave-temple in which it is engraved was likewise a shrine of Śiva, and that it was excavated during the reign of the Pallava king Paramēśvara.

No. 22.

- 1 [श्री]ः [१*] [धि]क्तेष[१] धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्ते-
 2 षां [१*] येषाम् वसति हृदये कुपयगति-
 3 विमोचको रुद्रः ॥

^१ See above, p. 8, note 4.

^२ Expressed by a symbol.

^३ *Madras Survey Map*, No. 48. *Carr's Seven Pagodas*, p. 222, note.

F.—INSCRIPTIONS ON THE CAVE-TEMPLE AT SĀḶUVAṆGUPPAM.¹

The inscription on the left of the cave (No. 23) records that this excavation was a temple of Śiva, and that it was made by a king Atiraṇaṇḍa who named it after himself Atiraṇaṇḍaśvara, i.e. 'the Śvara (temple) of Atiraṇaṇḍa.' Verses 1, 2 and 4 are identical with three verses of the Māvalivaram inscriptions of Paramēśvara (Nos. 20 and 21), and contain the *virūḍas* Atyantakāma, Śrinidhi, Kāmarāga and Śrībhara. Other surnames of Atiraṇaṇḍa were Raṇajaya, Anugraśīla, Kālakāla, Samaradhanamjaya and Saṃgrāmadhira. Most of these epithets are applied to Rājasiṃha in his inscriptions at Kāñchi.

The inscription on the right of the cave (No. 24) is a Nāgarī copy of the first six verses of No. 23.

Above the entrance of the cave there are two identical inscriptions, according to which the full name of the temple was 'the Śvara temple of Atiraṇaṇḍa-Pallava.' The first of these two short epigraphs (No. 25) is in the same alphabet as No. 23, and the second (No. 26) in the same Nāgarī characters as No. 24.

No. 23.

- 1 श्रीमतोत्यन्तकामस्य दिष[ह]-
- 2 र्पापहारिणः [1*] श्रीनिधेः काम-
- 3 रागस्य ह्यराधनसंगिनः ॥ [१*]
- 4 अभिषेकजलापूर्णं चित्रद्राम्बुजाकरे [1*]
- 5 आस्ते विशाले सुसुखः शिरस्सरसि शंकरः ॥ [२*]
- 6 तेनेदं कारितं शश्वोर्भवनं भूतये भुवः [1*] कै-
- 7 लासमन्दरनिभं भूभृतां भूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रदो-
- 8 ण मनसा भवं भूषणलीलया [1*] दोषा च यो भुवन्वसे
- 9 जीयात् श्रीभरश्चिरम् ॥ [४*] अतिरणचण्डः पतिरवनिभु-
- 10 जामतिरणचण्डेश्वरमिदमकरोत् [1*] इह गिरितन-
- 11 यागुहगणसहितो नियतकृतरतिर्भवतु पशुप-
- 12 तिः ॥ [५*] गुर्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्वृष्टं भारमुर्व्या
- 13 निष्कामान्यश्च दानं समम[तिर]णचण्डाख्यया [यी विभर्त्ति] [1*]
- 14 स्थाने निर्मापितेस्मिन्वि[दितरणज]यस्थ्यातिना तेन [भ]र्त्ता भूताना-
- 15 मष्टमूर्त्तिश्चिरमतिरणच[ण्डेश्वरे] यातु निष्ठाम् ॥ [६*] अ[नुय]शीलः ॥*
- 16 यदि न विधाता भरतो यदि न हरिर्कारदो न वा स्कन्दः [1*]
- बोधुं क इव
- 17 समर्थस्संगीतं कालकालस्य ॥ [७*] श्री^२ ॥ समरधनक्षयः संपाप्तधीरः ॥
- श्री^२ ॥

¹ *Madras Survey Map*, No. 58. Carr's *Seven Pagodas*, Plate xv., pp. 59, 120, 222.—Nos. 2 and 3 of Carr's Plate xv. are two independent eye-copies of the same inscription (No. 24).

² Expressed by a symbol.

10
11
12
13

TRANSLATION.

(Verse 1 f.) Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śaṃkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious Atyantakāma, who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (Śrinidhi), who possesses the charm of Love (Kāmarāga) (*and*) who assiduously worships Hara (Śiva).¹

(V. 3.) For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Śaṃbhu (Śiva), which resembles (*the mountains*) Kailāsa and Mandara.

(V. 4.) Let that Śribhara be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament!²

(V. 5.) Atiraṇaḥaṇḍa,³ the lord of the rulers of the earth, made this (*temple called*) Atiraṇaḥaṇḍēśvara. Let Paśupati (Śiva), attended by the mountain-daughter (Pārvatī), Guha (Skanda), and the demigods (Gaṇa), always take delight (*in residing*) here!

(V. 6.) Let the eight-formed lord of beings (Śiva) take up (*his*) abode for a long time in this temple (*called*) Atiraṇaḥaṇḍēśvara, which was caused to be built by him who, together with the name of Atiraṇaḥaṇḍa, owns deep devotion to Īśāna (Śiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (*and*) who is renowned by the name of Raṇajaya!⁴

(L. 15.) Anuḡraśīla⁵ (the gentle-minded).

(V. 7.) Who is able to master the music of Kālakāla,⁶ unless the performer (*were*) Bharata, Hari, Nārada, or Skanda?⁷

(L. 17.) Samaradhaṇaṃjaya⁸ (Dhaṇaṃjaya (*i.e.* Arjuna) in battle). Saṃgrāmadhira⁹ (he who is firm in war).

No. 24.

- 1 श्रीमतीत्यन्तकामस्य
- 2 द्विदृष्ट्यापहारिणः [1*] श्रीनि-
- 3 धेः कामरागस्य हराराध[न]संगि-
- 4 नः ॥ [१*] अभिवेकजलापूर्ये चिचरत्ना-
- 5 बुजाकरे [1*] आस्ते विशाले सुमुखः शिरस्कर-
- 6 सि शंकरः ॥ [२*] तेनेदं कारितं शशोर्भव-
- 7 नं भूतये भुवः [1*] कैलासमन्दरनिभं भूभृतां

¹ Verses 1 and 2 are identical with verses 8 and 9 of Nos. 20 and 21.

² This verse is nearly identical with verse 4 of Nos. 20 and 21.

³ This name of the king who built the temple was also a surname of Rājasimha of Kāñchi.

⁴ See above, p. 10, note 2.

⁵ This was also a surname of Rājasimha of Kāñchi.

⁶ The same surname occurs in the Kāñchi inscriptions.

⁷ Compare the Kāñchi inscriptions, where Rājasimha's skill as a musician is alluded to by the *biruḍas* Atōḍva-Tumburu, Vāḍya-Vidyādhara and Viṇā-Nārada.

⁸ The same was a surname of Rājasimha of Kāñchi.

⁹ Compare the anonymous *biruḍas* Abavadhira and Bapadhira in the Kāñchi inscriptions.

- 8 मूर्ध्नि तिष्ठता ॥ [३*] भक्ति[प्रज्ञे]ण मनसा भव^१ भूषण-
 9 लीलया [१*] दोषा च यो भुवन्वत्ते जीयात्त श्रीभरद्वा-
 10 रम् ॥ [४*] अतिरणचण्डः पतिरवनिभुजामतिर-
 11 णचण्डेश्वरमिदमकरोत् [१*] इह गिरितनयागु-
 12 हगणसहितो नियतकृतरतिर्भवतु पणपतिः ॥ [५*]
 13 गुर्वोमीशानभक्तिं श्रियमतिश्रयिणी दुर्वहं भारमुर्व्या निष्ठा-
 14 माश्रय्य दानं सममतिरणच[ण्डाख्य]या [यो वि]भक्तिं [१*] स्थाने
 15 निर्मापितेस्त्रिभिर्दितर[णजयख्यातिना ते]न भर्ता भूताना-
 16 मष्टमूर्त्तिश्चिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६*] स्वस्ति ॥

No. 25.²

अतिरणचण्डपञ्चविंशरष्टहम् ॥*

No. 26.³

अतिरणचण्डपञ्चविंशरष्टहम् ॥*

Translation of Nos. 25 and 26.

[The Īvara (Śiva) temple of] Atiraṇachanḍa-Palla[va].

No. 2—RAYAGAD PLATES OF VIJAYADITYA;

SAKA-SAMVAT 625.

By K. B. PATHAK, B.A., POONA.

The subjoined inscription is engraved on three copper-plates, each measuring about $9\frac{1}{4}'' \times 4\frac{1}{4}''$. They belong to the Pāṭil of Rayagad in the Mahad tāluka of the Kolaba District. The plates are strung on an oval ring whose diameters are $3\frac{1}{4}''$ and $2\frac{1}{4}''$. The edges of the plates are raised into rims to protect the writing. The seal on the ring bears in relief on a counter-sunk surface a standing boar facing to the proper left. The weight of the plates together with the ring and seal is 140 tolas. The writing is well engraved, but is full of mistakes and omissions. The latter are often very serious. For instance in the date (l. 29), the syllables °chhatēshu are altogether omitted. There seem to be some omissions also in the name of the donee in line 32. We cannot be sure if the names of the donative villages have been correctly engraved in l. 32 f. The use of the *upādhamāntya* in lines 21, 23, 25 and 29 deserves to be noted. The historical portion of the subjoined record closely resembles that of the three Nerūr copper-plates of Vijayāditya edited by Dr. Fleet,⁴ and the corresponding passage of the Kēndūr⁵ and the Vakkalēri plates of Kirtivarman II.⁶

The subjoined inscription is dated in the 8th year of the early Chalukya king Vijayāditya, when [six hundred] and twenty-five years of the Saka era had passed away, and records the grant of the villages named Jalla and ...nirāpa to a Brāhmana by the king when his victorious camp was at Marivasati in Karahāṭaka.

¹ Read मव.² Above the entrance of the cave-temple. ³ Below No. 25.⁴ Ind. Ant. Vol. IX, pp. 125-134.⁵ Above, Vol. IX, pp. 200-208.⁶ Ibid. Vol. V, pp. 200-205.

[The manuscript page contains dense handwritten text in Devanagari script, which is mostly illegible due to extreme fading and significant damage to the paper.]

Niravadya-Puṇyavallabha,¹ the writer of the present grant, was the successor of Śrī Rāma-Puṇyavallabha, who wrote in Śaka-Samvat 616 the Harihar plates of Vinayāditya; and Niravadya Śrīmad-Anivārita Puṇyavallabha was the writer of the Kāñchi inscription of Vikramāditya II. Dhanamjaya-Puṇyavallabha, the writer of the Kēndūr grant in Śaka-Samvat 672, speaks of himself as Śrīmad-Anivārita Dhanamjaya-Puṇyavallabha in the Vakkalēri plates of Śaka-Samvat 679.

It seems to me that we have four generations of writers mentioned in the foregoing grants, viz. Śrī-Rāma, Niravadya, Anivārita and Dhanamjaya. Puṇyavallabha was evidently the family name. Niravadya seems to have been a *biruda* originally of king Vijayāditya and Anivārita of his son Vikramāditya II. In due course, Niravadya became the name of the writer of Vijayāditya's grants and Anivārita of his son who wrote the Kāñchi inscription of Vikramāditya II. The latter was apparently engraved not long after the accession of Vikramāditya, who seems to have conquered the Pallava capital soon after his coronation. The name Niravadya Śrīmad-Anivārita Puṇyavallabha has probably to be explained as "the illustrious Anivārita-Puṇyavallabha (son of) Niravadya." Anivārita's son was apparently Dhanamjaya, who in the earlier Kēndūr inscription calls himself Dhanamjaya-Puṇyavallabha, but prefixes the name of his father in the later Vakkalēri plates.

TEXT.²

First Plate ; Second Side.

- 1 स्वस्ति [॥*] जयत्याविष्कृतं विष्णोर्व्या[रा*]हं क्षीमितार्णवं [॥*] दक्षिणोन्नतदंष्ट्राय-
विश्रान्तभुवनं वपुः [॥*] श्री-
- 2 मतां सकलभु[व*]नसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोकमातृभि-
रभिव-
- 3 हितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्मारायणप्रसादसमाप्ता-
- 4 दितवरारुहलाञ्छनक्षेत्रक्षेत्रवशीकृताशेषमहीभृतां चलिस्थानां कुलमलङ्क[रि*]णोरश्मि-
- 5 धावभृद्यज्ञानपवित्रीकृतगात्रस्य श्रीपुलकेशीवक्त्रभमहाराजस्य स्रुतः पराक्र-
- 6 माक्रान्तवनवास्यादिपरमृपतिमण्डलप्रणिवद्धविशुद्धकीर्तिः श्रीकी[र्त्ति*]वर्मपृथिवी-
- 7 वक्त्रभमहाराजस्य पृ(प्रि)यात्मज[ः] समर[सं]स्त्र(स)क्तसकलौत्तरापथेश्वरश्रीहर्षवर्ध-
- 8 नपराजयोपात्तपरमेश्वरशब्दस्य स्व(स)त्याश्रयश्रीपृथिवीवक्त्रभमहाराजाधिरा-
- 9 जपरमेश्वरस्य पृ(प्रि)य[त*]नयस्य प्रजातनयस्य खड्गमात्रसहायस्य चित्रक-

Second Plate ; First Side.

- 10 ष्ठाभिधानप्रव[रतु*]रंगमैत्रै[के*]नैवो[स्त्र]ारिताशेषविजिगीषोरवनिपतिचितयान्तरितानां
स्वगु-
- 11 रौ[ः] श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्डुरचोळकैरळकक[भ्र*]प्रभृतिभूभृ-
ददभ्रवि-

¹ The Nerūr plates of Vijayāditya, dated in Śaka-Samvat 627 (*Ind. Ant.* Vol. IX. p. 132), were also written by the same man.

² [As will be seen from the accompanying photo-lithographic plate, the originals are either damaged or covered with rust in several places. Mr. Pathak's text is in those places based evidently on allied records. It is, however, just possible that the writing is better seen on the original.—Ed.]

- 12 भ्रमस्थानन्यावनतकाक्षीपतिमकुट[कु*]भितपाद्वाभ्युजस्य विक्रमादित्यस्य [सत्वा*]-
 श्रयश्री-
 13 प्रि(पृ)थिवीवल्लभ[म*]हाराजा[धि*]राजपरमेश्वर[र*]भट्टारकस्य पृ(प्रि)यसूनोः पितु-
 राज्ञ[या]
 14 बालिन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिममुषसं(तं) ध्ये(नै)राज्यकाक्षीपति-
 बल-
 15 मवष्टभ्य करदीकृतकमे(वि)रपारसीकसिंहकादिदीर्घाधिपस्य संकलोत्तरा-
 16 पथनाथमथनोपार्जितोर्जितपाकि[ध्व]जादिसमस्तपारमैश्वर्यचि[ह्न]स्य वि-
 17 नयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभ-

Second Plate ; Second Side.

- 18 हारर(क)स्य पृ(प्रि)यात्मजशैशव एवाधिगताग्नि[षास्त्र]शा[स्त्रो]¹ दक्षिणावा(शा)-
 विजयिनि
 19 पितामहे सम(सु)नु(म्)लितनि[खि*]लकण्टक[सं]इतिवृत्तराष(प)श्रवि[जि*]गीषो-
 गुरोरग्रत एवाह-
 20 २व्यापारमा[च]रनिन्नरातिगजघटापाटनविश्रीस्यं(र्यं)माणकृपाणधारस्समय-
 21 विग्रहाग्ने[सरः*] सत्वा(न्सा)३वाहसरसिक×परान्म(सु)स्त्रीकृतशत्रुमण्डलो गंगायसु-
 न[र]पा-
 22 क्रिध्वजपण्डितकामहाराजद्विचक्रकमाणिक्यमतंगजादीगिप[बु](त)सात्कु-
 23 र्वग्नरै×पळ[र]यमानैरासाय कग(थ)मपि विधिवशादपनीतोपि प्रतापा[दे]-
 24 व विषयप्रकीर्णमराजकमुत्सारयन्वत्क(त्स)राज इवानपेक्षितापरय(स)हा-
 25 यकस्तदवग्रह[र]न्निर्गल्य स्वभुजावष्टभप्रसाधिति(ता)शेषविश्वभर×प्रभु-
 26 रस्त्रिण्डितशक्तिचयत्वात्क(च्छ)त्रुमदभञ्जनत्वा[दुदा]क(र)त्वान्निरवत्य(द्य)त्वाद्यः

Third Plate ; First Side.

- 27 सम[स्त्र]स्त४भुवनाश्रवाश्रवास्त्रकाल५पारमैश्वर्यव्यक्तिहेतुपाकिध्वजाद्यु[ज्ज्वल]प्रा-
 28 ष्यराज्यो विज[या]दित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजप[र]मेश्वर-
 29 भट्टारकस्त्रर्वानेवम[र]ज्ञापयति विदितमस्तु वोस्माभि×पञ्च[वि]शत्युत्तरश(ष)[दक्ष-
 तेषु*] ष(श)क-
 30 चषि(षै)श्च(ध्व)तीरेपु(तेषु) प्रवर्त्त(र्त्त)मानविजयराज्यसंवत्सरे षष्टमे वर्त्तमाने
 ०[क]र[हाटान्तर्ग]-

¹ [The photo-lithographic plate has only *पामशास्त्री.—Ed.]

² Read २व्यापारमाचरन्नराति° as in the Kōndūr plates (above, Vol. IX. p. 202, text line 22).

³ Omit वा.

⁴ Omit स्त्र.

⁵ Read ०श्रयराज्य°.

⁶ [The reading on the original is करहा[ट]नगिरनरिवसति; what was intended may be करहाटनगरनरिवसति°.

2 4 6 8

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

10 12 14 16

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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28
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 38

- 31 र(त)मरि[व]सतिविजयस्वा(स्क)म्भावारो महाहृष्टमीदिवसे शाण्ड(ण्डि)स्यगो-
त्राय भद्रस्वावि(मि)नः पौत्राय [दे]ववी(दी)प्ति-
- 32 तपुत्रा[य]. 'नाथेरचतुर्विंशत्ययकाश्रण विष्णुण अपरोत्तरदिशि तालितटाहारविषये
जलपामस[वि] .
- 33 निरुक्तयाम[*] चतु[*]सीमान्तसर्वबाधापरिहारो दत्तः(त्तः) तदागाम(मि)-
भिरस्रहृष्टैरन्ये(न्यै)श्च राजभिरायुरै-
- 34 श्रय्यीदीनां विलसितमचिरांशुचक्षलमवग[च्छद्भि]राचन्द्रार्कधराणवस्ति(स्थितिसमका-
लं [य]शत्रि(स्त्रि)भि[*] स्व-
- 35 दत्ति(त्ति)निर्विशेषं पालनीयमुक्त(क्त)श्च भग[व*]ता वेदव्यासेन व्यासेन [॥*]
बहुभिर्वसुधा [भु*]क्ता राजभिस्सगरादिभिर्व्यस्य
- 36 यस्य यप(दा) भूमिस्तस्य तस्य तदा [फ]ल[॥*] [स्त्र]न्दानुं सुमव(ह)च्छक्यं
दुः[स्त्र]मन्यय्य(स्य) पालनं [॥*] दानं व[॥] पाज(ल)नं वेति [दा]-
- 37 [नाच्छे]योनुपालन[॥*] स्वदत्तां(त्तां) परदत्तां(त्तां) वा यो हरेत वसु[न्ध]रां
शष्ट(षष्टिं) [व]र्षसहस्रा(स्रा)णि विपा(ष्ठा)यां जा[यते] क्रिमि[ः] [॥*]
- 38 निरवद्यपुण्यवत्समेन लिखितमिदं [ष]ा(शा)श(सनं) ॐ [॥*]

No. 3.—BIJAPUR INSCRIPTION OF DHAVALA OF HASTIKUNDI;
VIKRAMA-SAMVAT 1053.

By PANDIT RAM KARNA; JODHPUR.

A short paper on this inscription has already been written by the late Professor Kielhorn.² But as the full text of the inscription was not published by him, I was induced by Mr. D. R. Bhandarkar to prepare a fresh transcript, as far as practicable, with the help of the original stone which has now been sent to the Ajmer Museum by the kind permission of His Highness the Maharaja of Jodhpur.

The inscription was originally discovered by Captain Burt "in the interior of a gateway leading to Mandir, distant one *kōs* from Beejapoor, on the route from Odeypore to Sirohi near Mount Ābū."³ But, according to local report, the stone was originally fixed in the wall of a solitary Jaina temple situated about 2 miles from the village of Bijapur in the Bāli (Goḍwār) District of the Jodhpur State. It was subsequently removed to the *dharmaśālā* belonging to the Jaina *mahājāns* of Bijapur, whence it was brought to the Historical Department of the State and is now kept in the Ajmer Museum.

There are 32 lines of writing in this inscription covering a space of nearly 2' 8½" broad by 1' 4" high. The record is, on the whole, in a fair state of preservation; a considerable portion of it has, however, suffered from the effects of the weather. The first and second lines are very much worn out. There are, besides, a few letters here and there which have peeled off. The size of the letters is about ⅜" and the characters are Nāgari (of the northern class of alphabets)

¹ [The donee's name has to be looked for in this compound; perhaps नाथेरचतुर्वेदिने is meant.—Ed.]

² Jour. of the As. Soc. of Bengal, Vol. LXII, Part I, No. 4, pp. 309-14.

³ *Ibid.*, Vol. X, p. 321.

resembling the Harsha inscription of Vigraharāja of Vikrama-Saṃvat 1080, as remarked by the late Professor Kielhorn. The language of the inscription is throughout Sanskrit verse, excepting in lines 22 f. and 32. As regards orthography, no particular care seems to have been taken to distinguish between *b* and *v*. The letter *b* occurs in the word °*danambuda* in line 2; °*bah-dhā*, ll. 13 and 21; °*ālambatē*, l. 20; °*bhavābdu*, l. 22; °*Balabhadra*°, l. 25; and °*bahubhir*°, l. 30. Consonants have, as was usual in those days, been doubled after *r*. Parasavarṇa rules have not been observed in their entirety. Generally, the *anusvāra* has been used, yet instances of nasal compounds are also to be met with, e.g. in °*bhaṇḍanaśauṇḍa*°, line 5. There is very little difference between *r* and *d*. In some places *y* has wrongly been engraved for *p*. *ṣ* and *s* have sometimes been confounded. The sign for the *upadhāniya* occurs only once (line 1) and its form is worthy of note.¹ There are ornamental decorations below the word *śri* occurring thrice in the last line (32).

Practically speaking, there are two separate inscriptions incised on one and the same stone. The first is dated [Vikrama]-Saṃvat 1053 (ll. 19 and 22) and the date of the second is the Vikrama year 996 (ll. 31 and 32). The first inscription extends from line 1 to line 22 and consists of 40 verses² of a *praśasti* composed by Sūryachārya (l. 21). The *praśasti* opens with two verses in praise of the Jinās, or Tirthaṅkaras as they are also called. Verse 3 apparently mentions a royal family whose name is unfortunately lost. In verse 4 we are introduced to prince Harivarman and his wife Ruchi. From Harivarman sprang Vidagdha (v. 5), who is described in the second part of the inscription as a Rāṣṭrakūṭa. Vāsudēva was the preceptor of Vidagdharāja (v. 6), who imparted to the prince spiritual knowledge and induced him to erect a temple dedicated to the god Jina in the town of Hastikuṇḍī. The prince had himself weighed against gold, of which two-thirds were allotted to the god and the remainder to the Jaina preceptor (Vāsudēva). Vidagdha was succeeded by Maṃmaṭa (v. 8) and Maṃmaṭa by Dhavala (v. 9). The last prince is eulogized in no less than ten verses. In verse 10 he is said to have given shelter to the armies of a king whose name is lost and of the lord of the Gūrjaras, when Muñjarāja had destroyed Āghāṭa, the pride of Mēdapāṭa (Mewār) and caused them to flee. This Muñjarāja, as correctly pointed out by the late Professor Kielhorn, must be the same as Vākpati-Muñja of Mālwa for whom we have the dates V.S. 1031, 1036 and 1050. The lord of the Gūrjaras here referred to was probably no other than the Chaulukya sovereign Mūlarāja I, himself mentioned in verse 12 below. The prince whose name is not clear, was perhaps the ruler of Mēdapāṭa, and it seems tempting to read his name as Khōmāṇa, but he appears to have flourished long prior to the time of Muñja and cannot, therefore, be reasonably taken to be his contemporary. Āghāṭa, which Muñjarāja destroyed, is doubtless Āhaḍ, near the present Udaipur station, from which a well known Gāhlōt clan derives its name, viz. Āhaḍiyā. In verse 11 Dhavala is spoken of as having afforded protection to Mahēndra against Durlabharāja. Durlabharāja is correctly recognised by the late Professor Kielhorn to be the prince of that name, who was the brother of the Chāhamāṇa Vigraharāja of the Harsha inscription dated V.S. 1030.³ The name of Durlabharāja also occurs in the Bijolia and Kipsari inscriptions. Mahēndra has been correctly identified by the same learned professor with Mahēndra, son of Vigrahapāla, and grandson of Lakshmaṇa in his paper on "The Chāhamāṇas of Naddala."⁴ In verse 12 Dhavala is said to have given support to Dharaṇivarāha, whose power had been completely exterminated by Mūlarāja. The last prince is unquestionably the Chaulukya sovereign of that name, as said above. But it is by no means certain who Dharaṇivarāha was. It is not unlikely that he was the Paramāra king

¹ [This symbol is inserted over the *visarga* and above the line. Consequently it is doubtful if the symbol by itself can be taken as the *upadhāniya*.—Ed.]

² [Some of the verses are numbered on the original stone. But there is a mistake in the numbering which is made in verse 24 (marked 25) and which continues to the end. Consequently, there are only 40 verses in the inscription, while their number, according to the engraver, is 41.—Ed.]

³ Above, Vol. II. p. 119.

⁴ Above, Vol. IX. p. 71.

of that name who according to tradition was the ruler of Nav-kōṭ Mārwar, and who is reported in an ancient Hindi verse to have distributed the nine forts (*nav-kōṭ*) amongst his brothers.¹ Verses 13-18 bestow conventional praise on Dhavala without conveying any historical information. Verse 19 tells us that he renounced the world, in his old age, after having placed his son Bālaprasāda on the throne. The following two verses again are merely eulogistic. Verse 22 says that the capital of Bālaprasāda was Hastikunḍikā (Hāthūṇḍi). Verses 23-27 are devoted to the description of Hastikunḍi and contain nothing historical. The next two verses speak of a *sūri* named Śāntibhadra who is mentioned in verse 30 to be the pupil of Vāsudēva, doubtless the preceptor of Vidagdharāja referred to above in verse 6. Verse 33 informs us that the gōshthī of Hastikunḍi renovated the temple of (Rishabhanātha), the first Tirthamkara. In verses 36-37 we are told that the temple had first been built by Vidagdharāja, but that after its restoration the image was installed by Śāntibhadra in the (Vikrama-) year 1053, on the 13th of the bright half of Māgha. In the verse following, it is stated that Vidagdharāja had made a grant to the temple when he had himself weighed against gold and that afterwards Dhavala in conjunction with his son made a gift of a well called Pippala. Verse 39 expresses a wish for the permanence of the temple, and verse 40 says that the *praśasti* was composed by Sūryāchārya. Then follows in prose the date given above, but with more details. It is Sunday, the 13th of the bright half of Māgha of the Vikrama year 1053 when Pushya was the *nakshatra*. According to the late Professor Kielhorn, this corresponded to Sunday, the 24th January A.D. 997, when the 13th *tithi* of the bright half ended 7 h. 40 m. after mean sunrise.² On this date, the god Rishabhanātha was installed and the flag was hoisted. We are further informed that Mūlanāyaka, i.e. the original image before renovation, had been set up by certain members of the gōshthī, whose names are enumerated.

The second part of the inscription, which is in itself an independent record, consists of 21 verses and extends from lines 23 to 32. This seems to have been added to the first because it specifies certain endowments made in favour of the same Jaina temple and the same Jaina preceptor as are mentioned in the first. The genealogy as far as Mañmata is also repeated here. It opens with the praise of the Jaina religion. There lived a prince named Harivarmā (verse 2) who was succeeded by his son Vidagdharāja. The latter is described as "the *kalpa-eriksha* of the garden which was the illustrious Rāshtrakūṭa race" (verse 3). From him sprang Mañmata (verse 4). From verses 5-7 we learn that the temple had been originally erected by Vidagdha for his *guru* Balabhadra and Mañmata renewed the grant made by Vidagdha in favour of him, the nature of which is described in verses 8-17, viz. (1) one rupee for each twenty loads (*pravahana* or *pōṭha*) carried for sale; (2) one rupee on each cart filled (whether going from or by the village); (3) one *karsha* for a *ghaḍā* at each oil-mill; (4) 13 *chollikās* (?) of betel leaves by the Bhaṭṭas; (5) *Pellaka-pellaka* (?) by the gamblers; (6) one *āḍhaka* (=4 seers) of wheat and barley from each *araghaṭṭa*, i.e. well with a water-wheel; (7) five *palas* for *peḍḍā* (?); (8) one *viśōṣaka*³ coin for each *bhāra* (=2,000 *palas*); (9) ten *palas* from each *bhāra* of articles, such as cotton, copper, saffron, gum-resin (*pura*, i.e. *guggulu*), madder, and so forth; and (10) one *māṇaka* for each *drōṇa* of wheat, *mūṅg*, barley, salt, *rāla*, and such other objects as can be measured. This is what was granted by Vidagdha-

¹ कल्पव ॥ मंडीवर १ सान्त, इवी अजनिर २ सिडसुव । गढ पंगव ३ गजमल, इवी लीदवं
४ भाष सुव ॥ पल्ल पल्ल चरवह ५, भोजराजा आलंघर ६ । जीगराज धरघाट ७,
इवी हडि पारकर ८ ॥ नवकोट किराडू ९ संजुगत, धिर पंवारहर धपिया ॥ धरणीवराह
धर भादवा, कोट वाट जू जू किया ॥ १ ॥

² Jour. Beng. As. Soc. Vol. LXII. Part I. p. 310.

³ [The coin is also mentioned in the Harsha stone inscription of Vighraharāja (above, Vol. II., p. 130) and in the Rājōr inscription of Mathanādēva (*ibid.* Vol. III. p. 264). The forms *viśōṣaka* and *viśōvaka* occur in the Siyadōṇ record (*ibid.* Vol. I. p. 166). Professor Kielhorn tentatively explains it as the "twentieth part" of a particular coin.—F.D.]

rāja.¹ Two-thirds of these proceeds were to go to the Jina (Arhat) and one-third to the guru Balabhadra as *vidyādhana*, i.e. fees for imparting knowledge. The date of the donations made by Vidagdharāja is given in verse 19 to be Śamvat 973 in the month of Āshāḍha, and they were renewed by Mañmata in Śamvat 996 on the 11th of the dark half of Māgha. The closing verse 21 expresses a wish that these endowments may be enjoyed by the progeny of Kēśavadēvasūri as long as the mountains, the earth, the sun, Bharatakhapḍa, the Ganges, the Sarasvatī, the stars, Pātāla and the oceans last. The dates are then repeated in ciphers and the inscription closes with the information that it was engraved by the *sūtradhāra* Śatayogēśvara.

TEXT.²

- 1 — — — — — ॥ विरक्ते ? ॐ — पजे ? [रक्षासंस्था ?]-
जवस्तवः । परिशासतु ना — — परा[र्थव्या ?]पना जिनाः³ ॥१ ते
वः⁴ पांतु [जिना] विनामसम[ये यत्पा]दपद्मोन्मुखप्रेक्षासंख्यमयूख[शि]खरन-
खश्रेणीषु विवो(विम्बो)दयात् । प्रायेकादशभिर्गुणं दशशती शक्रस्य शुभदृशां
कस्य स्थातुणकारको न यदि वा स्वच्छात्मनां संगमः⁵ ॥२
- 2 ॐ — ॐ — क्त — — नासत्करोत्तो ? [प]शोभितः । सुसे(शे)[खर] ॐ —
— लो मूर्ध्नि रूढो महीभृतां⁶ ॥३ अभिवि(वि)भ्रदृचिं कांतां सावित्रीं
[चतु]रा[न]नः । हरिवर्मा व(ब)भूवाच भूविभुर्भुवनाधिकः⁷ ॥४* सकललो-
कविलोक(च)नपंकजस्फुरदनंबुदवा(बा)लदिवाकरः । रिपुवधूवदनंदुहृतद्युतिः
- 3 समुदपादि विदग्धनृप[स्ततः]⁸ ॥५* स्वाचार्येयो रुचिरवच[नैर्वा]सुदेवाभिधा-
नैर्वो(वी)धं नीतो दिनकरकरैर्वीरजन्माकरो व [।] पूर्वं जैनं निजमिव
यशो[कारयद्]स्तिकुंडां रम्यं हर्म्यं गुरुहिमगिरिः शृंगसं(शृं)गारहारि⁹ ॥६ दानेन
तुलितव(ब)लिना तुलादिदानस्य येन देवाय । भाग[द्वयं] व्यतीर्यत
भागश्चा-
- 4 [चार्यव]र्याय¹⁰ ॥७* तस्मादभू[च्छुद्ध]सत्त्वो(त्त्वो) ममटास्थो महीपतिः ।
समुद्रविजयो श्लाघ्यतरवारिः सद्रूमं(मि)कः¹¹ ॥८ तस्मादसमः समजनि [समस्त]-
जनजनितलोचनानंदः । ध[व]लो वसुधाव्यापी चंद्रादिव चंद्रिकानिकरः¹²
॥९* भंत्नाघाटं घटाभिः प्रकटमिव मदं मेदपाटे भटानां जन्ये राजन्ध-
- 5 जन्ये जनयति जनताजं रणं मुंजराजे । [श्री] .¹³ माणे [प्र]णष्टे हरिण
इव भिया गूर्जरेणे विनष्टे तस्मैन्यानां स(श)रस्थो हरिरिव शरणे यः

¹ [It is just possible that items (9) and (10) were added by Mañmata to what had already been granted by Vidagdha. But the wording of the inscription is so unusual that we cannot be sure of it.—Ed.]

² From the original stone. [Pāṇḍit Rām Kṛṣṇa has kindly sent me an inked estampage for comparison, in which about 10 *akṣaras* are damaged at the commencement of most of the lines. But I have not marked these and other damaged letters as doubtful as the Pāṇḍit's transcript has been prepared from the original stone.—Ed.]

³ Metre: Anuṣṭubh.

⁴ Metre: Sārdūlavikrīḍita.

⁵ Metre: Drutavilambita.

⁶ Metre: Anuṣṭubh.

⁷ The sign for the *upadhmāniya* is — < .

⁸ Metre: Anuṣṭubh.

⁹ Metre: Mandākrāntā.

¹⁰ Metre: Āryā.

¹¹ Metre: Anuṣṭubh.

¹² Metre: Āryā.

¹³ Here only ' is clear and there are two dots (.) before it which tempt one to read the word as चीनाच; but the formation of the letter च is rather curious in this inscription.

- सुराणां व(ब)भूव¹ ॥[१०*] श्रीमदुर्ध्वभराजभूभुजि भुजैर्भुजल्यभंगां भुवं
दंडैर्भण्डनशौण्डचंडसुभटैस्तस्याभिभूतं विभुः । यो दैत्यैरिव तारक-
- 6 प्रभृतिभिः श्रीमान्[म]हेंद्रं पुरा सेनानोरिव नीतिपौरुषपरोनैषीत्यरां निर्हतिं² ॥
[११*] यं मूलादुदमूलयदुखलः श्रीमूलराजो नृपो दर्पाधो धरणी-
वराहानृपतिं यद्वहि(द्वि)पः पादपं । आयातं भुवि कादिशीकमभिको
यस्तं शरण्यो दधौ दंष्ट्रायामिव रुढमूढमहिमा कोलो महीमण्डलं ॥१२³
- 7 इत्थं पृथ्वीभर्तृभिर्नाथमानैः सा — — — सुस्थितैरास्थितो यः । पाथोनाथो
वा विपक्षात्स्वप[क्षं] रि(र)क्षाकांचै रक्षणे वक्षकचः⁴ ॥[१३*] दिवाकरस्येव
करैः कठोरैः करालिता भूपकदंव(ब)कस्य [।] अश्रियंतापहृतोऽरतापं यमुन्नतं
पादपवज्जनीघाः⁵ ॥[१४*] धनुर्धरशिरोमणेरमलधर्ममभ्यस्यतो जगा-
- 8 म जलधेर्गुणो [गु]हरमुथ पारं परं । समीयुरपि संसुखाः सुमुखमार्गणानां
गणाः सतां चरितमद्भुतं सकलमेव लोकोत्तरं⁶ ॥[१५*] यात्रासु यस्य
वियदौघर्णविषुर्विशेषात्त्व(ह)लात्तुरंगखुरखातमहीरजांसि । तेजोभिरुर्जितमनेन
विनिर्जितत्वाद्वास्वान्विलज्जित इवातितरां तिरोभूत्⁷ ॥१६
- 9 न कामनां मनो धीमान् ध — — — लनां दधौ । अनन्योऽयं सत्का-
र्यभारधुर्यैर्यथोपि यः⁸ ॥[१७*] यस्तेजोभिरहस्करः करुणया शौडोदनिः
शुद्धया ।⁹ भीष्मो वचनवंचितेन वचसा धर्मेण धर्मात्मजः । प्राणेन
प्रलयानिलो व(ब)लभिदो मंत्रेण मंत्री परो रूपेण प्रमदाप्रियेण
- 10 मदनो दानेन क[र्णो]भवत्¹⁰ ॥[१८*] सुनयतनयं राज्ये वा(बा)लप्रसाद-
मतिष्ठित्पत्वरिणतवया निःसंगो यो व(ब)भूव सुधीः स्वयं । कृतयुगकृतं
कृत्वा कृत्यं कृतात्मचमु(म)त्कृतीरकृतं सुकृती नो कालुष्यं करोति
कलिः सतां¹¹ ॥[१९*] काले कलावपि किलामलमेतदीयं लोका विलोक्य
कलनातिगतं गुणो-
- 11 घं । [पार्या]दिपाथैव[गुणा]न् गणयंतु सत्यानेकं व्यधादुणनिधिं यमितीव
वेधाः ॥२०¹² गोचरयति न वाचो यच्चरितं चंद्रचंद्रिकारुचिरं । वाचस्यते-
र्वचस्यो को वाच्यो वर्णयैत्यूर्ण¹³ ॥[२१*] राजधानी भुवो भर्तुस्तस्यास्ते
हस्तिकुण्डिका । अलका धनदस्येव धनाब्जजनसेविता¹⁴ ॥[२२*] नो-
हारहारहरहास[हि]-

¹ Metre: Bragdhara.² Metre: Upêr dravajrâ.³ Metre: Anushtubh.⁴ Metre: He-lî.⁵ Metre: Anushtubh.⁶ and ⁷ Metre: Śārdūlavikrīḍita.⁸ Metre: Prithvî.⁹ विरामचिह्नमनपेक्षितम्.¹⁰ Metre: Vasantatilakâ.¹¹ Metre: Śālinî.¹² Metre: Vasantatilakâ.¹³ Metre: Śārdūlavikrīḍita.¹⁴ Metre: Āryâ.

- 12 [मां]शुहारि [भा]क्ता[र]वारि [भु?]वि राजविनिर्जराणां । वास्तव्यभयजनचित्तसमं
[स]मंतास्तपासंपदपहारपरं परिषा¹ ॥[२३*] धीतकलधौतकलशभिरामरामास्तना
इव न यस्यां । संत्यपरेष्यपहाराः सदा सदाचारजनतायां² ॥ २५(२४)
समदमदना लीलालापाः प—
- 13 ८ ८ नाकुलाः कुवलयदृशां संदृश्यंते दृशस्तरलाः परं । मलिनितमुष्ठा
यचोहृताः परं कठिनाः कुचा निविडरचना नी[वी] बंधाः परं शुक्तिताः
कचाः³ ॥[२५*] गाढोत्सुंगानि सार्धं शुचिकुचकलशैः कामिनीनां मनोमै-
र्विस्तीर्णानि प्रकामं सह घनजघनैर्ह्वतामंदिराणि । भ्राजंतेदभ्रशुभ्रा[स्थ]-
- 14 तिश्यसुभगं नेत्रपात्रैः पवित्रैः सचं चित्राणि धात्रीजनहृतहृदयैर्विभ्रमैर्यत्र
सचं⁴ ॥[२६*] मधुरा घनपर्वाणो हृदयरूपा रसाधिकाः । यचेक्षुवाटा
लीलेभ्यो नालिकत्वाद्भिलमाः⁵ ॥[२७*] अस्यां सूरिः सुराणां गुरुरिव
गु[रु]भिर्गौरवार्हो गुणैर्विभूषालानां त्रिलोकीवलयविल-
- 15 सितानंतरानंतकीर्तिः । नाम्ना श्रीशान्तिभद्रोभवदभिभवितुं भास[मा]नासमाना
कामं कामं सम[र्था] जनितजनमनःसमदा यस्य मूर्तिः⁶ ॥[२८*] मन्येमुना
मुनींद्रेण [म]नोभू रूपनिर्जितः । स्वप्नेपि न स्वरूपेण समंगंस्ताति-
लज्जितः⁷ ॥[२९*] प्रीत्यत्यग्राकरस्य प्रकटितविकटाशेषहा[भा]व-
- 16 स्य सूरिः सूर्यस्वेवानुतांशुं स्फुरितशुभरुचिं वासुदेवाभिधस्य । अध्यासीनं पदव्यां
यममलविलसज्जानमालोक्य लोको लोकालोकावलोकं सकलमचकलत्वेवल
संभवीति⁸ ॥[३०*] धर्माभ्यासरतस्यास्य संगतो गुणसंग्रहः । अभग्नमा-
र्गणेष्वस्य चित्रं⁹ निर्वाणवाण्ड(क)ता(ना)¹⁰ ॥३२(३१)
- 17 कमपि सर्वगुणानुगतं जनं विधिरयं विदधाति न दुर्विधः । इति
कलंकनिराकृतये कृती यमकृतेव कृताखिलसद्गुणं¹¹ ॥[३२*] तदीयवचनान्निजं
धनकलचपुत्रादिकं विलोक्य सकलं चलं दलमिवानिलांदो[लि]तं । गरिष्ठ-
गुणगोष्ठदः समुददीधरधीरधीरुदारमत्तिसुंदरं प्रथम-
- 18 तीर्थकर्मदिरं¹² ॥३४(३३) [रक्तं] वा रम्यरामाणां मणितारावराजितं । इदं मुखमिवा-
भाति भासमानवरालकं¹³ ॥[३४*] चतुरस्र[पट्टज?]मेषा[ड्ड]निकं शुभशुक्ति-
करोटकयुक्तमिदं¹⁴ बहुभाजनराजि जिनायतनं प्रविराजति भोजनधामसमं¹⁵
॥३६(३५) विदग्धनृपकारिते जिनगृहे-

¹ Metre: Vasantatilakā.⁴ Metre: Sragdharā.⁷ Metre: Anuṣṭubh.¹⁰ Metre: Anuṣṭubh.¹³ Metre: Anuṣṭubh.² Metre: Āryā.⁵ Metre: Anuṣṭubh.⁸ Metre: Sragdharā.¹¹ Metre: Drutāṣṭambitā.¹⁴ Metre: Tōṭaka.³ Metre: Harinī.⁶ Metre: Sragdharā.⁹ The correct word is: शङ्खा.¹² Metre: Pāṭhvi.

- 19 तिजीर्णं पुनः समं कृतसमुद्रताविह भवा[बु]धिरात्मनः । अतिष्ठित सोप्यथ
प्रथमतीर्थनाथाकृतिं स्वकीर्तिमिव मूर्त्ततामुपगतां सितांशुयुतिं¹ ॥३७(३६)
श्रोत्याचार्यैस्त्रिपंचाशे सहस्रे शरदामियं । माघशुक्लत्रयोदश्यां सुप्रतिष्ठैः प्रति-
ष्ठिता² ॥३८(३७) विदग्धनृपतिः पुरा यदतुलं तुलादे-
- 20 ईदौ सुदानमवदानधीरिदमपीपलकाङ्कितं । यतो धवलभूपतिर्जिनपतेः स्वयं
सात्म[जो]रचष्टमथ पिप्पलीपंप[दकू]पकं प्रादिशत्³ ॥३९(३८) यावच्छेषशिरस्थमक-
रजतस्थूणास्थिताभ्युक्तसत्पातालातुलमंडपामलतुलामालंबते भूतलं । तावत्तार-
- 21 रवाभिरामरमणी[गं]धर्वधोरध्वनिर्हामन्यत्र धिनोतु धार्मिकधियः [स]ङ्गुपवेलावि-
[धौ]⁴ ॥४०(३९) सालंकारा समधिकरसा साधुसंधानबंधा श्लाघ्यश्लेषा ललित-
विलसत्तद्धिताख्यातनामा । सहस्राब्द्या रुचिरविरतिर्दुर्मामाधुर्यवर्या सूर्याचार्यै-
र्व्यरचि रमणीवा-
- 22 ति[रम्या] प्रशस्तिः⁵ ॥४१(४०) ✽ संवत् १०५३ माघशुक्ल१३ रविदिने पुष्यनक्षत्रे
श्रीरि[क्त]षमनाथदेवस्य प्रतिष्ठा कृता महाध्वजशारोपितः ॥ मूलनायकः ॥
नाहकजिंदजसशंपूरभद्रनागपोचि[स्थ]यावक्कगोष्ठिकैरशेषकर्मचयार्थं स्वसंता-
नभवाब्धितर-
- 23 [णार्थं च] न्यायोपार्जितवित्तेन कारितः ॥४२॥ परवादिदर्पमथनं हेतुनय-
सहस्रभंगकाकीर्णं । भव्यजनदुरितशमनं जिनेद्रवरशासनं जयति⁶ ॥[१*]
आसीद्वीधनसंसतः शुभगुणो भास्वत्यतापीज्व(ज्व)ली विख्यष्टप्रतिभः प्रभा-
वकलितो भूपोत्तयां(मां)गार्धितः । योषित्यी-
- 24 नपयोधरांतरसुखाभिर्वंगसंलालितो यः श्रीमान्हरिवर्म⁷ उत्तममणिः सहस्रहारे
गुरौ⁸ ॥[२*] तस्माद्द(ह)भूव भुवि भूरिगुणोपपेतो भूपप्र[मू]तसुकुटार्चित-
पा[द]पीठः । श्रीराष्ट्रकूटकुलकाननकल्पवृक्षः श्रीमान्विदग्धनृपतिः प्रकट-
प्रतापः⁹ ॥[३*] तस्माद्भूप-
- 25 गणा ७ — ७ ७ तसा [कीर्तिः] परं भाजनं संभूतः सुतनुः सुतोतिमतिमान्-
श्री(ज्यो)संसटो विश्व(श्रु)तः । येनास्मिन्निराजवंशगगने चन्द्रायितं चारुणा
तेनेदं पितृशासनं समधिकं कृत्वा पुनः पात्यते¹⁰ ॥[४*] श्रीवलभद्राचार्यं
विदग्धनृपपूजितं समभ्यर्च्य । अ(आ)चंद्रार्क्षं यावद्दत्तं भवते मया

¹ Metre: Prithvi. Though the reading of the original is भवांशुधि^०, the metre requires भवांशुधे^०.

² Metre: Anuṣṭup-bh.

³ Metre: Prithvi.

⁴ Metre: Śārdūlavikrīḍita.

⁵ Metre: Mandākrātā.

⁶ Metre: Āryā.

⁷ The word in verse 4 *supra* is Hari-

varman, while here it is Harivarman only.

⁸ Metre: Śārdūlavikrīḍita.

⁹ Metre: Vasantatilākā.

¹⁰ Metre: Śārdūlavikrīḍita.

- 26 ८ ८ — ¹॥[५*] [श्रीहस्ति]कुंडिकायां चैत्यगृहं जनमनोहरं भक्त्या ।
श्रीमहलभद्रगुरोर्यद्विहितं श्रीविदग्धेन ² ॥[६*] तस्मिन्लो(लो)कान्तमाह्वय
नानादेशसमाग[तान्] । आचंद्रार्कस्थितिं यावच्छासनं दत्तमद्यं ³ ॥[७*]
[रू]पक एको देयो षष्ठतामिह विंशतेः प्रवहणानां । धर्म-
- 27 ८ — — — ८ ८ — क्रयविक्रये च तथा ⁴ ॥[८*] संभृतगंध्या देयस्तथा
वहत्याश्च रूपकः श्रेष्ठः । घाणे घटे च कर्षो देयः सर्वेण परिपाट्या ⁵
॥[९*] श्री[भट्ट]लोकदत्ता पद्माणां चोन्निका त्रयोदशिका । पेल्लकपेल्ल-
कमेतद्यूतक[रैः] शासने देयं ⁶ ॥[१०*] देयं पलास(श)पाठकमर्यादावर्तिक-
- 28 ८ — — — । प्रत्यरघ[ष्टं] धान्याढकं तु गोधूमयवपूर्णं ⁷ ॥[११*] पेडा
च पंचपलिका धर्मस्य विशेषकस्तथा* भारे । शासनमेतत्पूर्वं विदग्ध-
राजेन संदत्तं ⁸ ॥[१२*] [कर्पा]सकांस(छ)कुंकुम[पुर]मांजिष्ठादिसर्वभांडस्य ।
[द]श दश पलानि भारे देयानि विक-
- 29 ८ — — — ⁹॥[१३*] आदानादेतस्माद्भागद्वयमर्हतः कृतं गुरुणा । शेषस्तृतीय-
भागो विद्याधनमात्मनो विहितः ¹⁰ ॥[१४*] राज्ञा तत्पुत्रपौत्रैश्च गोष्ठ्या पुर-
जनेन च । गुरुदेवधनं रच्यं नोपे[च्छं] हितमि(मी)ष्टुभिः ¹¹ ॥[१५*] दत्ते
दाने फलं दानाव्यालिते पालनात्फलं । [भक्षितो]पिचिते पापं गुरुदे-
- 30 [वधने]धिकं ¹² ॥[१६*] गोधूममुन्नयवल्गवणराल[का]देस्तु मेयजातस्य । द्रोणं प्रति
¹³माणकमेकमत्र सर्वेण दातव्यं ¹⁴ ॥[१७*] बहुभिर्व्वसुधा भुक्ता राजभिः
सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ¹⁵ ॥[१८*]
रामगिरिनंदकलिते विक्रमकाले गते तु शुचिमा[से] ।]
- 31 [श्रीम]हलभद्रगुरोर्विदग्धराजेन दत्तमिदं ¹⁶ ॥[१९*] नवसु शतेषु गतेषु तु
षण्णवतीसमधिकेषु माघस्य । कृष्णैकादश्यामिह समर्थितं 'ममटनूपेन(ण)' ¹⁷
॥[२०*] यावद्भूधरभूमिभानुभरतं भागीरथी भारती भास्व[ज्ञा]नि भुजंगराज-
भव[नं] भाजद्भवांभोधयः । ति[ष्ठं]-
- 32 [त्यत्र] सुरासुरेद्रमहितं [जै]नं च सच्छासनं श्रीमत्केयवसुरिसंततिज्ञते तावत्त-
भूयादिदं ¹⁸ ॥[२१*] इदं चाक्षयधर्मसाधनं शासनं श्रीविदग्धराज्ञा(जेन)
दत्तं ॥ संवत् ८७३ श्रीममट[राज्ञा(जेन)] समर्थितं संवत् ८८६ ॥ [a conch]
सूत्रधारोद्भव[गत]यीगेश्वरेण उल्लोख्यं प्रशस्तिरिति ।

¹ and ² Metro: Āryā.¹¹ and ¹⁷ Metro: Anuṣṭubh.¹⁸ Metro: Anuṣṭubh.³ Metro: Anuṣṭubh.¹⁹ Known as māṇi in Mārwar.¹⁶ and ¹⁷ Metro: Āryā.⁴ to ¹⁰ Metro: Āryā.¹⁴ Metro: Āryā.¹⁵ Metro: Śārdūlavikrīḍita.

No. 4.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

The subjoined inscription was found at **Kuruspāl**, a village in the Bastar State, by Rai Bahādūr Dīwān Baijnāth, who kindly sent me impressions of it together with a transcript from the original stone. I, however, waited for better impressions from the Archaeological Department and these I received in due course, but as the writing is illegible owing to the roughness and bad state of the stone, it has not been possible to secure very satisfactory copies. Under the circumstances I have not been able to decipher the record satisfactorily and the difficulty has been aggravated by the fact that almost the whole of the left side of the stone is broken off carrying away about 5 or 6 letters of many lines; and some letters on the right side also are gone. It seems almost impossible to restore the lost portion and it is unfortunate that some letters belonging to proper names have disappeared. However, there is still enough left to invest the record with some importance. I have, therefore, endeavoured to elicit this portion without paying much attention to the unimportant passages, such, for instance, as those enumerating the names of the inhabitants or castes which I have mostly allowed to remain as read by Mr. Baijnāth from the original stone, from line 24 to the bottom. The record contains altogether 39 lines covering a space 3' 8" × 2' on the stone, which in its present mutilated form measures 5' 3" × 2' 4". These are the greatest lengths and breadths which are not uniform throughout, because the stone is broken on all sides. The characters are bold averaging about 1", but many of them are worn out. They belong to the **Nāgarī** alphabet, those appearing in the antiquated form being *i, ē, cha, na, dha, bha, ra, śa*, and *sa*. The language is **Sanskrit**, partly prose and partly verse, the composition not being free from grammatical or spelling mistakes. The *birudas* or family titles from the commencement to line 6 are in prose, the composition being in a style somewhat characteristic of the southern records; compare, for instance, the Naḍagām plates of Vajrahasta (above, Vol. IV. p. 189). From line 21 there is again prose dealing with the business portion of the record, which ends with the usual imprecatory verses and the engraver's name, etc., in prose. Underneath the record are carved the figures of a cow, a *liṅga*, a dagger, a shield and the sun, the signification of which as imprecatory symbols has been elsewhere explained.¹

The inscription records the grant by king **Sōmēśvaradēva** of a village whose name cannot be made out, but from the boundaries it appears that to its south was the **Indranadī** and to its east a village named **Āraṅgā** and to the west **Kapālīka**. The name of the village to the north is also not clear. The *birudas* of the family to which **Sōmēśvaradēva** belonged correspond to those mentioned in the **Narāyanpāl**² inscription with a few additions and variations. They state that the king belonged to the **Nāgavamśa** and to the **Kāśyapa gōtra**. He had a **tiger crest** and **snake banner** and acquired sovereignty of **Chakrakūṭa** through the favour of the goddess **Vindhyavāsini**. In connection with the last *biruda* I have already referred to this inscription (above, Vol. IX. p. 179) where I have shown that **Chakrakūṭa** lay somewhere near the present capital of **Bastar**. The personal eulogy of the king who is styled **Mahārājādhirāja Paramabhaṭṭāraka Parmēśvara**, informs us that **Sōmēśvara** was the son of **Dhāravarsha**, whose grandson was **Kanharadēva**.³ The latter was only heir-apparent at the time our inscription was engraved. There is nothing new in this genealogy as we already

¹ Above, Vol. IX. p. 161.² *Ibid.* p. 311.

³ [This statement refers evidently to the **Kanharadēva** mentioned in l. 7 of the text. It is, however, open to question if this **Dhāravarsha** is identical with his namesake mentioned in l. 11, in view of the fact that a king named **Nāgatidēva** is introduced in l. 9. Again, there is no necessity to mention the grandson of **Dhāravarsha** in l. 7, as the record belongs to the time of his son **Sōmēśvara**. But as the inscription is considerably damaged, the question must be left to be decided by future researches.—Ed.]

know it from the Nārāyanpāl inscription.¹ The subjoined record, however, refers to certain contemporary kings, and had the whole of this portion been capable of being deciphered or restored, it would probably have solved some important historical problems. Most of these kings are mentioned here by the names of their countries or capitals, these quite clear being Uḍra, Lañji, Ratnapura, Lemṇa, Vēṅgi, Bhadrāpattana, and Vajra. Owing to the mutilated state of the record it is not certain whether Sōmēśvara claimed to have conquered them, but one implication is plain, *viz.* that they were his rivals. In verse 8 it is stated that, having killed the powerful king Madhurāntaka in battle and having put other kings to trouble, he became, as it were, a junior Nārāyaṇa by imitating the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vēṅgi and subjugation of Bhadrāpattana and Vajra, his greatest exploit apparently being the killing of Madhurāntaka. From his Rājapura plates² the latter appears to have occupied Chakrakūṭa, of which Sōmēśvara claimed to be the hereditary ruler. The burning of capital towns seems to have been a favourite form of annoyance to unfriendly rulers and was perhaps regarded as a great achievement. Our hero boasts of having 'burnt Vēṅgi like the great Arjuna who fired the Khāṇḍava forest.' This was at the most a tit for tat, as we find Chakrakūṭa itself burnt several times by the kings of the countries on the other side of the Gōḍāvari (see above, Vol. IX. p. 179). Vēṅgi was the country between the Gōḍāvari and the Kṛishṇā,³ and our inscription mentions the name of Virachōḍa, who, as we know from other sources, was the viceroy⁴ of this country appointed by his father. Sōmēśvara seems to have added another laurel to his fame by burning the forests of the Vajra country. The acme of exaggeration is reached in the vainglorious boast contained in the 11th verse in which it is stated that Sōmēśvara took 6 lakhs and 96 villages of the Kōsala country. Of course Kōsala here refers to Mahā-Kōsala or Dakṣhiṇa-Kōsala which extended from the confines of Berar to Orissa and from Amarakantaka to his own territory in Bastar. It is doubtful whether even this extensive area ever contained as many as 6 lakhs of villages, but even supposing that it did, there is absolutely nothing to justify the boast that Sōmēśvara ever became king of that country. It is possible that he may have raided a part of Kōsala and may have held it in his possession until driven out again. This surmise seems to be supported by Jājalladēva's⁵ inscription dated 1114 A.D. Jājalladēva was king of Dakṣhiṇa-Kōsala ruling at Ratanpur, and in his eulogy referred to above, he is stated to have 'seized in battle Sōmēśvara, having slain an immense army.' No details are given as to who Sōmēśvara was, but from synchronistic allusions it is apparent that he was identical with the donor of our inscription. The Nārāyanpāl⁶ epigraph, which is dated 1111 A.D., explicitly mentions that Kanharadēva became king on the death of Sōmēśvara, and we know from the Bārsūr⁷ inscription that he was living in 1108 A.D. The Ratanpur epigraph was engraved in 1114 and these dates are so close to each other as to leave little doubt in the matter.

Returning to the list of countries, we know Uḍra to be the old name of Orissa, Lañji,⁸ a well-known tract in the district of Bālāghāt, Ratnapura, the capital of the Haihayas in Dakṣhiṇa-Kōsala, and Vēṅgi, the country between the Gōḍāvari and Kṛishṇā. Lemṇa may be Lavana, the eastern tract of the Raipur district. So far, the inscription does not give us any new information, but the remaining two names, *viz.* Vajra and Bhadrāpattana, are interesting. Vajra or Vayirāgaram is mentioned in Tamil literature and inscriptions.⁹ The earliest reference to Vajra is perhaps in the Tamil poem *Śilappadigāram*¹⁰ which is believed to have been written between 110 and 140 A.D. It is stated in this poem that the Chōḷa king Karikāla

¹ Above, Vol. IX. p. 315 f.

² *Ibid.* p. 174.

³ See *Ind. Ant.* Vol. VI. p. 63, and above, Vol. IV. p. 36.

⁴ *South-Ind. Inscr.* Vol. I. p. 51.

⁵ Above, Vol. I. p. 33.

⁶ Above, Vol. IX. p. 161, *et seq.*

⁷ *Ibid.* p. 162 f.

⁸ [Lañjikā is mentioned along with Vayirāgaram in the Ratnapur inscription of Jājalladēva among the provinces which paid tribute to him (above, Vol. I. p. 33).—Ed.]

⁹ See *South-Ind. Inscr.* Vol. III. pp. 132 and 140 and Vol. II. p. 235.

¹⁰ *The Tamils 1800 Years Ago*, p. 208.

was on terms of friendship with the kings of Vajra, Magadha, and Avanti. How Vajra fared in later times there are no materials at present to elicit, but during the 10th and 11th centuries it was apparently not so important or strong as in the early ages. A noteworthy fact is that in Tamil inscriptions it is always mentioned in conjunction with Chakrakōṭa or Śakkarakkōṭṭam, and since I have localised the latter in Bastar, it will now be easy to see why Vayirāgarām must be Wairāgarh which adjoins the Bastar State and is situated not very far away from the place where the old Chakrakūṭa lay. This inscription itself confirms the identification of Chakrakūṭa with Bastar, as it calls Sōmēśvaradēva the lord of Chakrakūṭa, and the happy quibble which the composer of our inscription has introduced in regard to the name Vajra¹ referring to diamonds and its conqueror as a 'diamond piercer,' to my mind definitely settles the question of the identification which does not appear to have been suggested or attempted before. Wairāgarh was a well known diamond mine in olden days and it continued to be famous even in the times of Akbar to which the following quotation from the *Āṭmī-Akbarī*² testifies :— 'Kallam³ is an ancient city of considerable importance; it is noted for its buffaloes. In the vicinity is a zamindār named Babjee of the Gond tribe, more generally known as Chāndā; a force of 1,000 horse and 40,000 foot is under his command. Bīrāgarh which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. Wild elephants abound.' The final note of Abul Fazl about wild elephants incidentally enables us to see how it was that Rājendra-Chōla (Kulōttuṅga I.) carried off many herds of elephants from Vayirāgarām mentioned in the Tiruvoggiyūr inscription.⁴ This is a further confirmation of the identity of the place. Should additional evidence be required as to Wairāgarh having been a capital of ruling kings, it is furnished by its ancient remains⁵ and the strong local tradition⁶ according to which a line of Mānā kings held sway for some time. Mānā or Māni is a semi-aboriginal caste, whose origin is obscure. They say that they came from Mānikgarh in the Nizām's Dominions and my belief is that they were a branch of the Nāgavamśi kings who worshipped Durgā under the name of Mānikyadēvi.⁷

¹ It may be noted that the correct name of Wairāgarh is Vajrākara, which means 'diamond mine' and has nothing to do with garh or fort. The real meaning having been forgotten, folk-etymology stepped in averring that the name meant the 'fort of Waira,' a contraction of Vairāba, a ubiquitous king, whose capitals are found spread over numerous parts of India. The story spun out, while it tickled the pride of the local people, brought conviction home in view of the fact that a fort existed there. This fort is, however, a modern one (see Cunningham's *Reports*, Vol. VII. p. 127).

² Jarrett's Edition, Vol. II. pp. 229 and 230. Even prior to this, the Musalmāns knew of the Wairāgarh diamond mines. In the *Burhān-i Ma, āsir* from which Major J. S. King has compiled a history of the Bahmanī dynasty, it is stated that in the year 879 (A.D. 1474) Sulṭān Muḥammad Shāh II. sat in state on the throne and gave a public audience to the *amirs* and nobility and in elegant language explained as follows :— "The announcers of news have informed me that the district of Wairagadh which is in the possession of Jatak Rāya, the ungrateful, is a mine of diamonds; and I am resolved that that district also, like all the others, shall be brought into the possession of the servants of this court; and that in those districts the rights of Islām shall be introduced and the symbols of infidelity and darkness be obliterated." It is stated that one Ādil Khān was sent on this mission. He laid siege to the fortress at Wairāgarh, whereupon Jatak Rāya surrendered (*Ind. Ant.* Vol. XXVIII. p. 286).

³ Now in the Yeotmal district of Berar. It is quite close to Chāndā.

⁴ *South-Ind. Inscr.* Vol. III. pp. 133-4.

⁵ Cunningham's *Reports*, Vol. VII. p. 127.

⁶ Col. Luis Smith's Settlement Report of Chāndā District (1869), p. 61. The dates given in this report are conjectural, because the Colonel thought that the Gonds conquered the country about 870 A.D., and therefore the Mānās being their predecessors must have ruled before this. In the Chāndā District Gazetteer (1909) it has been, however, clearly shown why the Gonds could not have come into possession of Chāndā until the 13th or 14th century A.D.

⁷ See for instance above, Vol. III. p. 313, where Sōmēśvara is called 'a worshipper of the heavenly and holy lotus feet of the blessed Mānikyadēvi.' See also Elliott's Report on the Dependency of Bastar (1861), page 18, where he says that the present family of Bastar Rājās were worshipping the goddess 'Mānēshwara' before they came to Bastar, and that on their coming here she assumed the name of 'Duntēshwara' under which appellation she is still worshipped. My own belief is that with the change of the dynasty the old name of the goddess was changed and the Mānikyadēvi of the Nāgavamśis became the Dantēśvari of the present family.

The goddess, apparently, gave her name to the fort and to her worshippers, who, on being ousted, mixed with the local Gonds and deteriorated so as to be regarded as a branch of the Gond tribe. Apart from all these considerations, there is epigraphical evidence of the existence of a family of chiefs at Wairāgarh who are mentioned in the Ratanpur inscription of Jājalladēva¹ (dated 1114 A.D.) as paying tribute to the Haihayas of Dakṣiṇa-Kōsala. The reference to Bhadrāpattana, which is merely a variant of Bhadrāvati for metrical purposes, is again a point of great importance, because while on the one hand it affords still another proof of Wairāgarh's identity, on the other hand it confirms what I have elsewhere endeavoured to prove, *vis.* that the present Bhandak is the old Bhadrāvati.² Our inscription mentions Bhadrāpattana in conjunction with the Vajra country, which shows that it was quite close to Vajra. Vajra being Wairāgarh, there is no place in its vicinity answering to Bhadrāpattana except Bhandak, which is only about 70 miles from Wairāgarh. There can be no doubt as to the antiquity of the place, and local tradition strongly supports its identification with Bhadrāvati. It once enjoyed the celebrity of being the capital of Mahā-Kōsala and it was this place which Hiuen Tsiang visited. With regard to the geographical names occurring in the grant portion of the inscription, the villages Āraṅgā and Kapālīka I am unable to trace, but Indranadi is the present Indrāvati, about a mile from Kuruspāl which flowed through Chakrakūṭa. The modern representative of Chakrakūṭa is probably Chitrakūṭa which may be a corruption of the older name.

TEXT.³

- 1 [७⁴]॥ स्वस्ति [॥*] सहस्रफलामणिकिरणनिकर[वभासु]रनागवंशो[द्भ]-
[वभोगावती*]-
- 2 पुरवरेश्व[र]श्रीमत्काश्यपगोत्राणां [१*] नाग[ध्व]जविज[य*]घो[ष]ण-
प्रकोटोक्त[तसवत्सव्या*]-
- 3 ब्रह्माच्छनप्रदर्शनमाचवसीकृतविश्ववि[श्वं]भ[राणां⁶] । मातापि[तृ]प-
[दसेविमहे*]-
- 4 [श्वर]चरणसुशूषातत्पराणां⁶ । विक्रमा[क्रान्त]सकलरिपुनृपति[कि]रीट-
को[टिप्रभा*]-
- 5 [मयूख]यो[ति]तामलचरणकमलानां । [श]क्तिचय[सं]प[न]ानां । श्रीवि[ध्व]-
वा[सि]नी[देव्याः*]⁷
- 6 [प्रस]ादासादितचक्रकूटाधीश्वराणां [१*] कुलमलंकरि[ण्युः] ॥ — — — —
[सहस्रं] — — — —
- 7 ॐ ॐ [मा दिशः] । निखिलाः स[म]भू[द्]द्वारावर्धनामा नरे[श्व]रः⁸ । [१*]
[पौत्रो]⁹ कन्हरदेवो¹⁰ भूत[स्य] [राज्ञो*]

¹ Above, Vol. I. p. 33. Note that the spelling of the name here is Vairāgara and not Wairāgarh.

² *Ind. Ant.* 1908, p. 208, footnote 19.

³ From impressions supplied by Mr. Baijnath and Mr. Venkoba Rao (No. 257 of the Madras Epigraphical collection for 1908).

⁴ Perhaps this symbol is intended to represent the mystic syllable *ōm*.

⁵ Read ॐश्रीॐ.

⁶ Read ॐसुशूषाॐ.

⁷ [The word in brackets is, more likely, सप्त्या:—Ed.]

⁸ Metre : Anuṣṭubh.

⁹ [The syllables in brackets look like पात्र—Ed.]

¹⁰ [The letter ण looks like प in the original.—Ed.]

- 18 दीतट[ह]ये विभाति राजहंसवत् । स वेगिदेशस्ताडवं व्यदीपयत्किरीटिवत्¹
[८*] — ७ —
- 19 [म]पुरभद्रपत्तनाह्वयवञ्चमपि² वञ्च[भेद]कः । 'वञ्चसंभवपुराटवीदवीभाति
[सो]मन ७ — [म*]-
- 20 होतले³ । [१०*] लक्षाप[हं] षण्णवत्या समेतं ग्रामाणां यः कोसला-
नामहार्थोत् । वो . चार्यः — ७ —
- 21 . विचार्यो देवाचार्यः [सौ]र्यमातेजसार्यः⁴ । [११*] एवमादिगु[ण]-
गणालंकृतो महाराजा[धि][राजपर*]-
- 22 मेश्वरपरमभट्टारकः श्रीसोमेश्वरदेवः कदाचिदध . प्रायं मरणनिमित्तकं
[दंड]
- 23 [तो]नविहितं चक्रकूटे अना[दि]परंपरया वर्त्तमानं शा[स्त्रदृ]ष्टा समव[स्थितं]
म[हा]र्ष 108023
- 24 नानादे[श]कां चा[हु]तवानकां [स्था]निनि . त् । नाम[नी] लिख्यते
श्रीपति . . । श्रीधर । म
- 25 [श्री]मा[ध]व । धाधो गोविंद । जजा । गा[गू] । . पति
राड । सावे । आहु[ष्ट] । [विं]क्तपु । वरसूदि
- 26 [गा]द्या धान । प[थ]णाहाराहिल । हरदेव । के[स]व । ची[कु]म ।
देदू । माधव । श्रीध[र] । [सु]पटु
- 27 [क]लाल[वाडो] । तेलिवाडो । [कु]म्हारवाडो । परियटवाडो ।
चमार[वाडो] । [वि]ष्टपावाडो
- 28 [वाडो] । [मो]चिवाडो । कंसारवाडो । एव[मा]दिकान्वणिवरान्ना[द्या]णान्
आह्वय⁵ दत्तवान्
- 29 [र]त[रं] स्या[नां]च शुक्रं नास्ति पटिकुदवं [नास्ति] इत
उ[त्त]रं [मये] कि . . [कठ]विल
- 30 [मघनप] ग्रामः पूर्वस्थां दिशि आरंगा । दक्षिणस्था-
मि[द्र]नदो । प्र[ती]च्यां क[पालिक]

¹ Metre: Pañchachāmara.

² Ungrammatical, but probably put in this form for metrical purposes.

³ [The reading कज^० instead of वञ्च^० is not improbable.—Ed.]

⁴ Metre: Rathōddhatā.

⁵ Metre: Sālīni.

⁶ It appears that great publicity was given to this grant, as, besides principal residents, almost all the artisans, such as distillers, oilmen, potters, washermen, leather-workers, dyers, bookbinders, braziers, etc., were called in, together with the Brāhmanas, when the grant was made.

- 31 [नि]ग्रामः एतन्मध्ये यः कश्चिद्देशांतरीय . . [कः भा]ग-
युक्तः कः
- 32 . . . [तिष्ठति] स सर्वोदिसि [मध्य]वर्ती तस्या[प्य]यमेव धर्मः । अत्रा-
[र्थे] साक्षिणः [म]हाप्रधानः क
- 33 . . . [मददना]यकः [रा]मनः संधिविग्रहिनायकः [मा]न[व]साह [च]धि-
पतिराजतः [य]स
- 34 [लिखिता] सर्वशास्त्रार्थपार[गतंदुषुतं]भट्टोपा[ध्याय] . . .
श्रीसोमि[श्वर]
- 35 मं यो रक्षति तस्यापि म[ह]देव पुण्यं । बहुभि[र्व]सुधा दत्ता राजभिः
सगरादि[भिः] [। यस्य य*]-
- 36 [स्व*] यदा भूमिस्तस्य तस्य तदा [फ]लमिति । [१२*] यस्तु नाशयति
स [प्रया]गवाराणस्यादि
- 37 [ध] ब्राह्मणवधादि पातकं प्रा[प्रु]वंति [१*] स्वद[त्ता] परदत्तां
वा यो हरेत वसुंधरां [१*] [ष][ष्ठिं वर्षस*]-
- 38 हस्त्राणि विष्टायां जायते [क]मिः ॥ [१३*] रण[ध]वलरूपकारेण
उत्कीरितं ॥
- 39 साधु

NO. 5.—TWO KURUSPAL INSCRIPTIONS OF DHARANA-MAHADEVI
OF THE TIME OF SOMESVARADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Kuruspal is a village about a mile off from Narāyanpāl¹ and 22 miles from Jagdalpur, the capital of the Bastar State. The name is probably a corruption of Kṛishṇapura as Narāyanpāl is of Narāyanapura. The place contains numerous ruins, among which there is a tank called Rāni Tarai. The first of the subjoined inscriptions had been built upside down in one of the steps of this tank and was found by Rai Bahādur Diwān Baijnāth who supplied me with 3 impressions together with one of another fragmentary stone found in a field.² The tank slab probably belonged to a temple built in the middle of the tank, and dedicated apparently to the god Kāmēśvara (Śiva) referred to in the inscription. Both these inscriptions record the grant of land near Kalamba (now untraceable), and the gift was made in both cases by queen Dhārāṇa-Mahādēvi, who was apparently the consort³ of Sōmēśvaradēva. This Dhārāṇa-Mahādēvi is also mentioned in the Narāyanpāl inscription, apparently as a transferer of the land granted by Guṇḍa-Mahādēvi. It is worthy of note that some names of the recipients mentioned

¹ See above, Vol. IX, pag. 161.

² The text was subsequently compared with fresh impressions supplied by the Government Epigraphist for India.

³ It may be noted that there is nothing definite to show that she was his wife. For aught one knows, she might have been his mother.

there (for instance **Mahānaka Dēvadāsa**) also figure in the tank slab. The latter also mentions certain tenants who are stated to be residents of **Nārāyaṇapura** and **Ṭemarā**, both of which are close to Kuruspāl. The subjoined inscriptions appear to be older than the Nārāyaṇpāl record of Śaka 1033. Both say that they were issued during the reign of **Mahārājādhirāja Sōmēśvara-dēva**, who had of course died prior to Śaka-Saṃvat 1033. Neither of them is dated, but on the tank slab I have read the name of the *saṃvatsara* as **Saumya**, which prior to Ś. 1033 fell in Ś. 991. It therefore appears that they were issued about the year 1069 A.D. **Sōmēśvaradēva** is stated to be born of the **Nāga** race and has all the *virudas* attached to his name as in the Nārāyaṇpāl inscription. The subjoined records afford no new historical information, but would perhaps be of some use when finally fixing the periods of reign of the **Bastar** branch of **Sinda** kings.

As further inscriptions have been found in Kuruspāl which will appear later on, it seems necessary to add here the distinguishing features of the slabs under notice. The tank slab measures 6' 10" × 2' 2" and the writing consisting of 26 lines covers 3' 4" × 2' 1". On the top is a *lūga* in the middle with the sun and the moon to the left and 5 circles in a row to the right, probably representing the remaining 5 planets which give their names to the week days and indicating that the grant is to last as long as they endure. At the bottom are engraved a cow, a dagger and shield and a donkey associating with a pig which is an obscene imprecation explained in the text.

The fragmentary slab is 49" long and 15" or 16" broad. There are 16 lines of writing on it, most of which are incomplete. The first 3 lines together with portions of the fourth and fifth are on a piece altogether broken off from the main slab. The greatest length of the space covered by the writing is 27" and breadth 15". The slab has no figures on the top, but at the bottom there are the same figures as on the tank slab.

The tank slab was engraved by one **Dāmōdara Sūtradhāra**. The average size of the letters which are **Nāgari** is 1½". The language is bad **Sanskrit** with the exception of the stereotyped *virudāvali*. The noticeable orthographical peculiarity is that in some places *ja* is used for *ya* as in line 11. The fragmentary inscription does not give the name of its engraver. The average size of its letters is 1½".

TEXT.¹

A.—Tank Slab.

- 1 Ōm² svasti [||*] Sahasra-phanā-maṇi-kirīṇa³-nikar-āvabhāsva-⁴
- 2 ra | Nāga-varṇśōdbha[va] | Bhōgāvati-[pu]ravarēśvara |⁵ savatsa-
- 3 vyāghra-lām(ñ)chhana [I] Kāsyapa-gōtra | p[r]akatita-vijaya-
- 4 ghō[sha]h [I*] viśva-[viśva]mbha[rē*][ś]vara⁶ [I*] parama-māhēśvara pi(pa)ra-⁷
- 5 ma-bhaṭṭārakah [I] mahā-mahēśvara-chi(cha)raṇa-kaṇ(ñ)ja-kiṇ(ñ)jalka-
- 6 pu[m]i(ñ)ja-pi[m]i(ñ)jaritta⁸-bhrama[r]āyamaṇa⁹ śrīmad-Rājabhūṣhaṇa-
- 7 mah[ā]rājā[ddhi]rāja-śrī-Sōmēśvaradēvapād-ānuka[lyā]ṇa-vija-
- 8 ya-rājyē | saṃvat-Saumya(myē) | svasti Gaṅg[ā]¹⁰-jala-dhanta¹¹-paramapavitr[i] ja-

¹ No. 254 of the Madras Epigraphical collection for 1908.

² Expressed by a symbol.

³ Read 'A' rana.

⁴ Read 'bhāsu'.

⁵ [In the original this punctuation looks like a mark of length added to ra.—Ed.]

⁶ [The original seems to show a doubtful *visarga* after the syllable *bha* but not a *ra*. It may, however, be the first portion of the conjunct consonant *ra*.—Ed.]

⁷ [What looks like *pi* may consist of a vertical stroke of punctuation and *pa*.—Ed.]

⁸ Read -piṇḍarita.

⁹ Read 'māṇa'.

¹⁰ The original has both the *anusāra* and the conjunct *ga*.—Ed.]

¹¹ [Dhanta is very doubtful. The actual reading seems to be *dharau*.—Ed.]

- 9 [ga]dēkamātā | śrīma[t]-Śōma[la]-mahādēvī | dvitīya [Dh]āra[ṇa]-
 10 [ma]hādēvī | tasy[ā] dharmā[h*] | ¹Kālamva-[sa]mipas[th]ā bhūmī dattam | dē-
 11 va-Nāmē[sva]ras[ya]² akarēṇa | sarvvavā[dh]āparihārēṇa³ | paṇḍi[ā] Taṭṭā-
 12 katala Ma[ha]ṇaka dēvadāya-[samam]kṛit[ā] bhūmī[r*] = dēvasya dattam⁴ | jasya⁵
 13 [ya]sya jadā bhūmī | tadā⁶ tasya tadā phalam | shashthīm varisha⁷-sahasrā[ni]
 14 s[v]argē mōdanti bhūmidā⁸ | mahā[na]gaḥrē⁹ Tē[ma]rādhi datta[h] [i*] [s]āri¹⁰
 [nā]-
 15 yaka Dhāthi | Nāyaka [Pragidā] Kāmāthi | Mōvanarānā | Dop[ṭayo]
 16 .samasta dharmadhi[ka]h Visuvā | K[o]ri | dēva-Kāmēśvarasya da[ta]h¹¹
 17 grāma-nāyakaḥ .Aṭava[ṇi] | mahā-parivra¹²-Paṇḍita-Sōma | [Sa]ma-
 18 [tta]maṇa¹³ | nāyaka-Gayādhara¹⁴ | Sādhu-Maidhara | Sādhu-Āmadōva | Ji[ṇa]-
 19 [grāma?] Sādhu-Sōmaṇa | Sidhu¹⁵-Dē[v]u | Sādhu-Sōmā | Sādhu-Sahadēva [Sim]-
 20 gha-[ma]hājana | Janōjanita | Suki nāyaka Kānama | upari-
 21 . maha-Yugidarapa-ēkamaḥ (?) | Nārāyanapura-vāsika | Bhāmi .
 22 gā sādhu | Vighna Bhoi | Palavā Bhoi | Sēthi Mahāṇa | Vrahmaugha-
 23 sādhu-Bhimah sarga-ga[k]ōm¹⁶ tasya su[tt]ah¹⁷ Dēlu li[kham]tan¹⁸ | Hisyāndi ?
 24 . [m vā] madhikākshara vā sarvva pa[ti]pānnamasu¹⁹ | main[ga]la mahā śrī
 25 jo²⁰ an[ya]thā karōti | tasya pi[t]ā gardabhaḥ [su]kari²¹ mātā |
 26 [u]tkiritam sū[tr]adhārī Dāmōdara | pajya[m] rachita Tikama . .

TRANSLATION.

Om! Hail! In the [Saumya-samvatsara], during the auspicious (and) victorious reign of His Majesty the prosperous Rājabhūshana Mahārājādhirāja, the glorious Sōmēśvaradēva, who was born of the race of the Nāga (cobra), who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods; who is the lord of Bhōgāvati, the best of cities, whose crest is a tiger together with a calf, who belongs to the Kāśyapa-gōtru, whose shout of victory is (universally) known, who is the protector of the worlds, who is the great worshipper of Mahēśvara (Śiva), who is the supreme lord, who resembles a bee, which is rendered yellow by the mass of the pollen of the lotus feet of the great Mahēśvara :—

Hail! [Sōmala]-mahādēvī, the peerless mother of the world, who was wholly sanctified by having bathed in the water of the Ganges; the second (queen?) (was) Dhāraṇa-Mahādēvī; her gift: the land situated near Kālamba was given to the god [Kā]mēśvara free of taxes and all encumbrances. (By?) Paṇḍi[ta] Taṭṭākatala-Mahāṇaka, the land having been made a dēvadāya was bestowed on the god.

¹ Read *Kālamva-samipasthā bhūmir=dattā*.

² Read *Kāmēśvarasya*; see line 16.

Read *°bādāh*.

⁴ Read *dattā*.

⁵ Read *yasya*.

⁶ Read *yadā bhūmis=tasya*.

⁷ Read *shashthīm varsha*.

Read *mōdati bhūmidah*. This couplet is made of the first half of one and the second half of another oft-quoted imprecatory verse.

⁹ Read *mahānagarē*.

¹⁰ Perhaps *sākehi* is intended. From here to the end the inscription is full of the names of tenants and witnesses. Some of them sound very peculiar, probably because they have not been correctly spelt as the mistakes in the foregoing portion would indicate. This portion of the inscription is however unimportant.

¹¹ Read *dattaḥ* or *dāsah*.

¹² Read *°parivrajaka*.

¹³ Possibly *bhaṭṭamanī* or *maṭhamanī*.

¹⁴ Probably a Sanskritised form of the very prevalent name Gayādhara, a corruption of Gadādhara (a name of Vishnu). This name occurs in the Paṭṭakal inscription of Kirtivarma II. in the form of Gayādhara, which Dr. Fleet supposes to be intended for Gaṅgādhara. See above, Vol. III. p. 5, footnote 19.

¹⁵ Perhaps *sādhu*.

¹⁶ Read *svargagatō(?)*.

¹⁷ Read *sutah*.

¹⁸ Read *likhitam*.

¹⁹ Perhaps *hināksharam vā adhikāksharam vā sarvam pratipannam=astu* is intended.

²⁰ Read *yah*.

²¹ Read *sūkari*.

Ll. 12-14 [Here are two half-verses of two oft-quoted imprecatory verses.]

L. 14. Witnesses resident in(?) the great city of Tēmarā are :—

Nāyaka Dhāthī, Nāyaka Pragiḍā Kāmaṭhi, Mōvaṇarāṇā, Doṇṭayō, Visuvā, the magistrate of the whole (state), Kōri, Nāyaka Aṭavaṇṇi of the village given to god Kāmēśvara, Mahā-paribr[ājaka]¹ Paṇḍita Sōma, Samattamaṇa, Nāyaka Gayādhara, Sādhu² Maidhara, Sādhu Amadēva, Jīṇa³grāma Sādhu Sōmaṇa, S[ā]dhu Dēva, Sādhu Sōmā, Sādhu Sahadēva, Siṁgha Mahājana,⁴ Janōjanita, Suki Nāyaka Kānama. The above
 . . . (The witnesses) resident in Nārāyaṇapura (are) : Bhami . gā-Sādhu, Vighna Bhoi, Palavā Bhoi, Sēthi⁵ Mahāṇḍa, Brahmaṅgha-Sādhu Bhima having gone to heaven, his son Dēdu(?) (held the pen⁶?). Let all be admitted whether there be less letters or more (than necessary). Fortune! Great Prosperity! He who acts otherwise (has for) his father an ass (and for his) mother a pig. Caused to be engraved by Dāmōdara Sūtradhāra; verse composed (by) Tikama . . .

B.—Fragmentary Stone.⁷

- 1 [ma]hā-Ma⁸
- 2 kiṇjalka-puṁ⁹
- 3 bhramarāyam[āṇa]
- 4 śrīmad-Bājabhūṣhaṇa¹⁰
- 5 [r]ājādhiraṇa śrīma¹¹
- 6 śvaradēva-pād-ānuka[y]āṇa-vi[ja]-
- 7 ya-rā[jy]ē | svasti Gaṁgā-jala-dha[ta]-
- 8 jagadēkamātā rāṇi Dhāraṇa-
- 9 mahādē[v]i dharmma[daksha]¹² Kalēmva-
- 10 samipasthā¹³ bhūmi[h*] pradatta¹⁴ dē-
- 11 va-śrī-Nāmēśvarasya¹⁵ | sarvva-
- 12 vūdhā¹⁶ pariḥārēṇa akar[ē]-
- 13 ṇa [h*] jasya¹⁷ yasya jadā¹⁸ bhūmi¹⁹
- 14 tasya tasya pālayati²⁰ jo²¹ a-
- 15 [nyathā] karōti tasya garda[bha][h*]
- 16 [pitā] sukari²² mātā [h*]

TRANSLATION.

In the glorious and victorious reign of His Majesty, the prosperous Bājabhūṣhaṇa [Mahā]rājādhiraṇa [Sōmē]śvaradēva, the queen Dhāraṇa-Mahādēvi, the peerless mother of the world, who has bathed in the water of the Ganges (and) who is clever in (giving) charity, gave land situated near Kalēmva, free of all encumbrances and taxes, to the god śrī-Kāmēśvara, [Here comes a portion of a frequently quoted imprecatory verse which the writer did not correctly remember]. (If) any one does otherwise, his father (is) an ass (and his) mother a pig.

¹ I.e. a wandering mendicant.

² Probably a priest of the Jaina portion of the village.

³ Same as sēth of the present day.

⁴ No. 260 of the Madras Epigraphical Collection for 1908.

⁵ Fill up the blank with °hēśvara-āṇa-kaṇṇa°.

⁶ Ditto

⁷ Perhaps dakṣhā, which may be meant for dakṣhaḍ.

⁸ Read pradattā.

⁹ Read yasya.

¹⁰ Substitute tadā phalam.

¹¹ Read °Kāmēśvarasya.

¹² Read yadā.

¹³ Read yāh.

¹⁴ I.e. a religious mendicant.

¹⁵ I.e. a great man, usually a banker.

¹⁶ I.e. signed.

¹⁷ Fill up the blank with °ja-piṇṇarita°.

¹⁸ Ditto

¹⁹ Read samīpasthā.

²⁰ Read °bādha-parihārēṇa.

²¹ Read bhūmi-.

²² Read sukari.

No. 6.—SUNARPAL STONE INSCRIPTION OF JAYASIMHADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Sunārpāl is a village about 10 miles from Narāyanpāl¹ in the Bastar State. I think the name is a corruption of **Suvarṇapura**, which was probably prevalent during the rule of the **Nāgavaṃśī** kings of Bastar. A fragmentary inscription of that dynasty was found here by Rai Bahādur Diwān Baijōāth who kindly sent me 4 impressions from which I edit it.² The slab on which it is inscribed measures 4'×1' 5½" and the writing covers 4'×1' 5" including the imprecatory figures at the bottom which occupy 6". These figures are a cow and a calf, a dagger and shield, a *liṅga* and the sun and the moon as found in other **Nāgavaṃśī** inscriptions. The upper layer of a portion of the left corner at the top has gone off damaging the first 5 lines which deal with the *virūdas* of the king, but they can be restored from other allied records. The writing is bold, but weather-worn. The characters are **Nāgarī**. The average size of the letters is 1". The inscription seems to have been composed by a person who knew very little of Sanskrit, if at all. He had no doubt committed to memory the *virūdas* of the ruling king, but where long *samāsas* were involved, he remembered only portions of them and wrote them down without caring whether they conveyed any meaning or not. For instance, in lines 6 and 7 we find *kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa* for *mahā-Mahēśvara-charaṇa-kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa*. His imprecatory verses at the end are similarly amusing. He seems to have been a native of the United Provinces which may be inferred from the vernacular word '*dinha*' (gave) of which apparently he did not know the Sanskrit equivalent. He has, however, endeavoured his best to give his composition a Sanskrit look and we may therefore allow that the language is **Sanskrit** and pass on without referring to orthographical peculiarities, as they are merely blunders.

The inscription is of no importance excepting that it furnishes the name of a new **Nāgavaṃśī** king which will be useful in making out a dynastic list. It gives no date, nor does it mention the name of the place where the grant was made. It does not even say what was granted, but from the imprecations it may be inferred that it was some land. Perhaps **Ādhakāḍa** was the name of the village granted. The gift was apparently made by the **queens** of **Jayasimhadēva** of the **Nāga** race, who belonged to the **Kāśyapa-gōlra** and was the supreme lord of **Bhōgāvati**, having the tiger with a calf as his crest. He is called **Rājādhirāja Mahārāja śrī-Jayasimhadēva**. The names of witnesses before whom the grant was made are recorded as usual.

In line 11, the *pañchapradhān[āḥ]*, i.e. the five ministers, seem to be mentioned. Four of them are enumerated. But the fifth is not mentioned as such. In Eastern Chalukya copper-plate grants, the king generally makes gifts in the presence of the *matrin* (councillor), *purōhita* (family priest), *sēnāpati* (commander of the army), *yuvārāja* (heir-apparent) and the *duvārīka* (door-keeper). The executors of the Chellūr plates of Vira-Chōḍa and of the Piṭhāpuram plates of the same king are said to be the *pañcha-pradhānāḥ*, i.e. the five ministers.

TEXT.³

- 1 4* * * * * * * * * ṇa(ṇi)-ki[ra]-
2 6* * * * * * * sura Nā[ga-vaṃ]-
3 6* * * * * [va]ti-pure(ra)varēśva(śva)ra śi(?)

¹ See above, Vol. IX, p. 161.

² The text has been subsequently compared with a fresh impression taken by Mr. Venkoba Rao at the instance of the Government Epigraphist for India.

³ No. 265 of the Madras Epigraphical Collection for 1908.

⁴ Supply *Svasti saḥ sra-phaṇāma*.

⁵ Supply *ṇa-nīkar-āvaḥā*.

⁶ Supply *ṇa bhava Bhōgā*.

- 4 1* * * la-mārta[m̐da] savatsa-vyā-
 5 2* lā[m̐]chhana Kāsyapa³-gōtra prakatī⁴[kri]-
 6 ta-vijaya-ghōshana ka[m̐]ja-kimjalka-pi[m̐]-
 7 ja(puñja)-pimjarita-bhramarāyamāna rā-
 8 jādhirāja-mahārāja-śrī-Jai[ya]sim⁵-
 9 ghadēvapādā⁶ (i) kāma dēvi Lōka-
 10 mahādēvi mahādēvi Śā[sa]nadē⁷-
 11 vi pañchapradhāna mahāpradhāni Na[ma]va-
 12 nāyaka dvitīyō [pa]ḍivāla [tya(tri)tiyō]
 13 chavarikumara⁸ chaturthē sarvava[d]i-nā⁹-
 14 yaka ! Dādēsari-pātra Chavaka ! Ā-
 15 dhakāḍa Jōsi[m̐]gha¹⁰dēva din[h]a¹¹ A[m̐]vāva-
 16 li-nāyaku¹² sākshi Naḍayā-vrāhma-
 17 [ṇa] sākshi dvē ! vuhu¹³ dāri visva-
 18 dhiraya[m̐]vāri gōghana¹⁴ kritaghana-
 19 śchaiṇa ! brahma-hatyā gurutalp[ā]¹⁵
 20 ētēshām sūdhi¹⁶ na drish[tā] bhumi-hartā na su-¹⁷
 21 dhyati ! anōdakēsh[v]=araṇn[ō]shu¹⁸ sushka¹⁹kōta-
 22 ra sāy[u]nam²⁰ kṛishṇasarpābhijāya[m̐]tē purvvada-²¹
 23 ttam hara[m̐]ti²² jo ! Rāma ! l[ēk]apitam Pulyama-nāyaka [||*]

ABRIDGED TRANSLATION.

Ll. 1-17. His Majesty Rājādhirāja Mahārāja, the glorious Jayasimhadēva of the Nāga race, the lord of [Bhōg]vatī, the best of cities, having the tiger with a calf as his crest and belonging to the Kāsyapa-gōtra, whose shout of victory is (universally) known and who resembles a bee which is rendered yellow by the mass of the pollen of lotus flowers,—Jayasimhadēva gave the village of Ādhakāḍa (in the presence of ?) his queen Lōkamahādēvi and the great queen Śāsanadēvi (or Sōmaladēvi) and the five ministers (*pañcha pradhāna*), (*viz.*) the chief minister, secondly, the grand warden (? *paḍivāla*), thirdly, the prince in charge of the whisk (? *chavari-kumāra*), fourthly, the lord of the intelligence department (? *sarvavādi-Nāyaka*) (and) Dādēsari-pātra Chavakā. Āmāvāli Nāyaka (*is*) a witness and the second witness (*is*) Naḍayā Brāhmaṇa.

Ll. 17-23. a cow-killer and also an ungrateful person may be purified. The purification of the sin of killing a Brāhmaṇa or soiling the preceptor's²³ bed has not²⁴ been seen (heard of); (similarly) a confiscator of land cannot be purified. Resumers of previous gifts are born (again) as black serpents lying in the arid hollows of waterless deserts. Rāma ! (This) was caused to be written by Pulyama Nāyaka.

¹ [Perhaps [Chh]i[m̐da-kula-kama]la-mārttam[m̐da] is the reading intended.—Ed.]

² Supply °ghra°.

³ Read Kāsyapa°.

⁴ Read prakatīkr°.

⁵ Read Jayasimha°.

⁶ Read °pādānam.

⁷ [The reading may also be Sōmaladē°.—Ed.]

⁸ Read Chamarā Kumārā or Chāmara Kumārā.

⁹ Read Sarvavādi-(?).

¹⁰ Read Jayasimha°.

¹¹ Apparently the vernacular equivalent of *dada*.

¹² Read -nāyaka.

¹³ Read *visuddhi*°.

¹⁴ Read gōghna kritaghna°.

¹⁵ Read °talpaḥā.

¹⁶ Read *suddhi*°.

¹⁷ Read *suddhyati*.

¹⁸ Read °hr=araṇyēshu.

¹⁹ Read *sushka*°.

²⁰ Read °śāyinaḥ.

²¹ Read *pūrva*°.

²² Read *haranti ye*.

²³ *I.e.* illicit intercourse with a *guru's* wife.

²⁴ See *Yājñavalkya-smṛiti*, *Prāyascitt-ādhyāya* verses 282—283, where it says that a *gurutalpa* or violator of the preceptor's bed (which also includes his daughter, one's paternal and maternal aunts, maternal uncle's wife, daughter-in-law, step-mother, sister and daughter) must be killed.

No. 7.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA;
SAKA-SAMVAT 1019.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

If the remoteness and inaccessibility of Kuruspāl in the Bastar State of the Central Provinces have prevented the antiquarian from witnessing its ancient remains, temples, tanks, wells and gardens, the publication of inscriptions from that place have at least made him familiar with its antiquity and the importance it once enjoyed about a thousand years ago. Local tradition avers that there were in that quondam town *Sāt ūpar sāt kori bāoli* or 147 step-wells and as many tanks, and Rai Bahādur Baijnāth, Diwān of Bastar, assures me that the story has a great deal of truth in it. Among the ruins on the bank of a tank known as *Choryā-tarāi* was found the present record, which like its three predecessors refers to the reign of the Nāgavamśi king Sōmēśvaradēva. There is, however, an agreeable departure in that it is dated. This is a point which renders its publication imperative in spite of the mutilated and extremely bad condition of the stone on which it is inscribed. The stone in fact is not even whole. It is broken into two pieces, and erosion has had its ample share in obliterating the letters. The stone with both the pieces put together measures $5' 0\frac{1}{2}'' \times 2' 1\frac{1}{2}''$, the length of the inscribed portion being $3' 1''$ with 24 lines, each about $2' 1''$ long. The average size of the letters, which belong to the Nāgarī alphabet, is about $1''$. The language is Sanskrit prose and there are no peculiar features in orthography other than those found and noticed in other inscriptions from Kuruspāl.

The object of the inscription is apparently to record a dedication of a lamp to the god *L[ō]kēśvara* by the inhabitants of a village not named. It appears that a subscription of 11 *gadyānakas* (coins) was raised by them. The dedication was made 'in the Śaka year 1019 during the victorious reign of the illustrious Sōmēśvaradēva, who belonged to the Nāga family, who was the lord of Bhōgāvati, the best of cities; the space between the ten quarters was resounding with the deep sound from the shrill drums proclaiming whose brilliant victories; whose crest was a cow and tiger; who was, as it were, the sun to the lotus of the Chhinda family; who resembled a bee which was rendered yellow by the mass of the pollen on the lotus, i.e. the feet of the great (god) Mahēśvara; who was the store-house of statesmanship; who was the shelter of the whole world; who was like Arjuna in using the bow; who was the lord of kings; who was by birth as beautiful as the god of love; who was terrible to his opponents (Pratigandabhairava); who was like Purāvas among kings; who resembled the demi-gods in enjoyments; who was brave like Nārāyaṇa, glorious like Indra, true like Hariśchandra, and in subduing passion, like Mahādēva, and who had acquired his kingdom by the force of his own arms.' In this *birudāvali*, some of the titles are noteworthy as they were also borne by Madhurāntakadēva of the Rājapura plates,¹ whom Sōmēśvaradēva is stated to have killed in battle in the long inscription found at Kuruspāl.² This would mean that both belonged to the same family, and that Sōmēśvara killed his relative and himself became a king. It does not, however, appear necessary to discuss this point before the Telugu inscriptions of these kings are published.

Returning to the date, it is to be regretted that all the original details are not available owing to the stone having broken off. The only thing that can be gleaned with certainty is the *tithi saptaṁ* and the *nakshatra Svāti*, the day which looks like *Śanaishchara* or Saturday, the *paksha* and the month having become obliterated or lost. The figures of the year in the impression are also very indistinct, but Rai Bahādur Baijnāth has satisfied himself from the original stone that it is 1019. Luckily, the cyclic year *Īvara-samvatsara* is also given. From

¹ Above, Vol. IX. p. 181.

² Above, p. 26.

these insufficient data Mr. Gokul Prasad, Tahsildar of Dhamtari, has, however, calculated its English equivalent to be **Saturday, the 18th July 1097 A.D.** He states that the *Īśvara-samvatsara* occurred in the Śaka year 1020, so the year referred to in the inscription must be the one which had expired¹ and that in these two years, there was only one *saptami* combined with a Saturday and the *Svāti nakshatra*, and this *tithi* belonged to the bright fortnight of the Śrāvaṇa month in Śaka 1020 current.

TEXT.²

- 1 [Sva*]sti [||*] [saha]sra-phapāmaṇi-kiraṇa-nikarāva[bh]āsu[ra]
- 2 [N]āgava[m]ś-odbhava Bhōgāvati-puravarēśvara viśa[da-ja]-
- 3 [ya]-paṭu-pāṭaha-[g]āmbhīrya-dhvān-[āla]mkārīta-da[śa]-diś-āmta[rā]-
- 4 la ³dhēnu-vyāghra-lāmochochhana Chohhi[m]da-[ku]la-kamala-bhāskara mahā-Ma[hē]-
- 5 śvara-charaṇa-kamja-kimjal[k]a-puṁja-piñjarita-bhramarā[ya]mā[na]
- 6 [rā]ja-vidyā-nidhāna samasta-je(ja)gad-āśrayaṁ kōdamāda-Dhanamjayam rā-
- 7 [jā]dhi[rā]ja saha[ja]-Manōjam Pratigamāda-bhairava rāja-Purāraṇa bhō-
- 8 ga-vidyādharaṁ vira-Laksh[m]idharaṁ mahimā-Mahē[m*]dra sa[tya]-Hārīś[chaṁdrām]
- 9 [Mada]na-Ma[hēśva]raṁ nija-bh[u]j-ōpārjita
- 10 . . . śvara [śrī] [pana vindhyavāsini ?]-
- 11 [dēvi]-varaprasūdaṁ [śrī-Sōmē]śvaradēva-pra[vardhmāna]-
- 12 [vi]jaya-[rā]jyē Śakē Sa[m]vā(a)t [I]O[I]ē Īśvara[nāma]*-samvatsar[ē]
- 13 [si]ta-sa[ptamyām] ⁵Sa[niścha]ra-dinē Svāti-naksha[trē]
- L[ōkē]śvara[śya]
- 14 rāya dipakaṁ sarva-ja[nēna] ⁶mañṭhāpahaṁ kṛtvā ē-
- 15 kādaśa gadyānakā⁷ grāha⁸itvā dat[t*]am Lōkēśva[rāya].
- 16 [Lōkē]s(s)varasya agrēṇa dipakaṁ yō dadāt[i] dailimishāva⁹
- 17 pradi[pē]na [Siva]lokaṁ vrajē[n=na]rah | [ta]pas[vi] vrāhmaṇa[ś=ch=ni]-
- 18 va sādhu putrai[h] kṛtōdyamaṁ | idrīśa[m] pālyatē¹⁰ yas=tu tasya
- 19 pun(ṇ)yam=a[nam]takam || aśya dharmma-vināsā(sā)ya kurutē yō ma-
- 20 dōkataḥ vrāhmaṇaiḥ¹¹ kōṭighāta. liṅga-bhēda . . bhavēt
- 21 yāvan=nabh[ō] tishṭhati chaṁdrasūryō(ryau) Mōru[h*] kshiti[r*]=bhu(bhū)dhara-
- tāra-kā[dyāh]
- 22 apāṇpatīś=ch=aiṇa sarid-va[n=au]gham(i) tāvat=samaṁ dipaka ¹²pra[svā]layam
- 23 ¹³Chohhaṇḍēśvarapaṁditēna likhitam | Mitradēva-sūtrakā[rēṇa] u-
- 24 ..Rāna-dhavalā ¹⁴rudhārēna kamaritam

¹ For examples of this sort of somewhat inaccurate dating referring to an expired year and coupling it with the name of the current cyclic year, see quotation from Dr. Kielhorn's remarks above, Vol. IX. p. 176.

² No. 255 of the Madras Epigraphical collection for 1908. [The syllables *gadyānaka* appear to be inscribed at the top of the inscription.—Ed.]

³ [This is the reading in some of the other Bastar inscriptions where the passage occurs.—Ed.]

⁴ [There seems to be an erasure between *Īśvara* and *samvatsara* in the original, but no room for two *aksharas*.—Ed.]

⁵ Read *Śanaiśchāra*.

⁶ [It is not unlikely that the intended reading is *jan-aika-malāpa[ham]*—Ed.]

⁷ Read *gadyānakān*. *Gadyānaka* is a weight = 82 *guṇjas*; (Yājñavalkya, iii. 258). The symbol immediately following the letter *kā* of *gadyānakā* may represent a numeral figure.

⁸ Read *grāhyatvā*.

⁹ [The reading seems to be *vai viśiṣṭam cha*.—Ed.]

¹⁰ Read *pālyatē*.

¹¹ Read *Brāhmaṇānām*.

¹² Perhaps *pradānyam* though it offends against the metre.

¹³ Read *Chahḍēśvara*.

¹⁴ Probably *rūpakārēna utkṛitam*. Compare above, p. 33, text l. 26. [The original seems to show [*Dugarā* ?] *śaka prīritam*—Ed.]

No. 8.—TEMARA SATI-STONE INSCRIPTION OF SAKA-SAMVAT 1246.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Ṭemārā is a small village adjoining Kuruspāl in the Bastar State of the Central Provinces. The place contains some ancient remains from which the *sati* stone under notice was somehow removed to Kuruspāl, where it was found by Rai Bahādūr Baijnāth among the ruins of a temple. The stone has been, however, so long there that it has got entangled amidst the roots of a *Tēndū* (*Diospyrus tomentosa*) tree. Some portion of the stone is underground, but the visible portion measures 6' 5" × 1' 7" and contains 14 lines of writing in Nāgarī characters covering a space 2' 4" × 1' 7".

The letters are bold averaging $1\frac{1}{2}$, but, owing to the roughness of the stone, some of them are not clear. The language of the inscription is Sanskrit prose. It records the immolation of the illustrious **Māṇikyā[dēvi]** after the death of her husband at **Ṭemārā**-sthāna of **Sairaharāja-rājya**, a district of **Chakrakōṭa-rāshṭra**, during the reign of king **Harīśchandra**, in the **Śaka** year 1246.

In this record the place and date are important. It has been, I think, conclusively proved that **Chakrakūṭa** was situated in Bastar and the fact of **Ṭemārā** being included in it is a further confirmation of what has been proved before.¹ The date **Śaka-Samvat 1246** corresponding to 1324 A.D., is the latest yet found of the period when the interior of the Bastar country went by the name of **Chakrakūṭa**. The record being necessarily brief does not give any clue as to what family king **Harīśchandra** belonged, and until otherwise proved, it does not seem unreasonable to suppose that he was of the same dynasty as the kings of **Chakrakūṭa** of the 11th and 12th centuries, viz. the **Chhinda** or **Sinda** family of the **Nāga** race. This record would, in that case, supply an additional historical name to the list of five kings known from other inscriptions and would show that the **Nāgavamśi** rule at least continued to about the middle of the 14th century A.D.

TEXT.²

- 1 Svasti śri [||*] Chakra-kōṭa-rāshṭrō
- 2 śri-Saira[ha]-rāja-rājyē Ṭema-
- 3 rā-sthā[ue] Mahāgōshṭha-samā-
- 4 vāsa-śri-Kalamkāṁ-Nārāyaṇa-
- 5 prēkshita-satya-vaktā satya-guru[h]
- 6 rāja-śri-Harīśchandra-dēva-rājyē³||
- 7 [S(ś)akē] 124[6] Raktākshī-samvatsa[rēha]
- 8 Chaitra śudi [12] Śanau śri-Harīśchandra-
- 9 dēva-ādēśakāri Āmaṇa [sva]-
- 10 rga-lōkō [ga]t[ō] tat-sakī(khī) satī
- 11 śri-Māṇikyadvē(dēvi) agnau pravī-
- 12 śya [kalpāntam]
- 13 [ravi] lōkā
- 14 . . || : |

TRANSLATION.

Hail! At **Ṭemārā**-sthāna (village) of the **Sairaharāja-rājya** in the **Chakrakōṭa** province (**rāshṭra**), during the reign of the illustrious **Harīśchandra-dēva**, who spoke the truth and who

¹ Above, Vol. IX. p. 178.

² From impressions taken by Mr. Venkoba Rao of the Madras Epigraphical Department (No. 259 of the collection for 1908).

³ Read -rājyē.

was (as it were) the preceptor in truth(-speaking), through the favour (?) of the glorious (god ?) Kalamkāṁ Nārāyaṇa,¹ residing at Mahāgōshṭha,—(in this village) in the Śaka year 1246 the Raktākṣa-saivatsara, on Saturday, the [12]th tithi of the bright half of Chaitra,—Āmaṇa, an executive officer (? *ādēśakārin*) of the glorious Hariśchandradēva, having gone to heaven (*svarga*), his companion (and) chaste wife Māṇikya[dēvi] [entered] eternity by entering into fire

NO. 9.—TWO INSCRIPTIONS OF THE TIME OF THE NAGAVAMSI KING NARASIMHADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

When I visited the shrine of Dantēśvari at Dantēwārā in the Bastar State in 1897, I saw a small stone pillar covered with Telugu writing (on all sides, *viz.* the four faces and the top) fixed at the place where goats were sacrificed. It was then being used as a *yūpa*² and the priests of the temple did not know what was written on it. My friend Rai Bahādūr Baijnāth sent me impressions from which the text was deciphered and a brief notice appeared in Vol. IX. (p. 163) of this Journal. Fresh impressions were subsequently taken by Mr. Venkoba Rao, and I am indebted to Rai Bahādūr V. Venkayya for kindly revising the text after comparing it with the fresh impressions. The slab on which it is inscribed is 2' 6" high, the breadth of each of the 4 faces being about 7½" and the top is consequently 7½" square. As stated above, the whole was covered with writing, but a portion has peeled off carrying away the final portions of almost all the lines of the third face and the beginnings of those of the fourth. Almost everything of the record on these 2 faces is lost. The engraving on the top is also much damaged and in the impressions almost the whole of it is illegible. It appears that there were altogether 43 lines on the 4 faces, and the top which appears to contain the end had 7 lines, making a total of 50. On the top of the first face, there are figures of the sun and the moon. Dantēwārā being south of the Indrāvati which, as I have said elsewhere, formed the boundary between the Nāgari and Telugu scripts, this record is in Telugu characters. The letters are bold and well formed with an average size of 1¼". Śa, ka and ra appear in a somewhat antiquated form. The language is Telugu. The object of the inscription was apparently to record a gift,³ which was made on the 10th day of the dark fortnight of Jyēshṭha in the Śaka year 1147,⁴ during the reign of Jagadēśabhūshana-Mahārāja Narasimhadēva. The date corresponds to 13th June 1224 A.D.⁵ as calculated by Mr. Gokul Prasād, Tahsildār of Dhamtari. It is not clear whether the grant was made by the king himself or by some one of his subjects, but the phrase *śrīman-Narasimhadēva-mahārājula-ṛājya* etc. (ll. 6 to 11), "the reign of the illustrious Mahārāja Narasimhadēva" seems to show that it was some person other than the Mahārāja who made a reference in this wise.

The other inscription was found at Jatanpāl, 40 miles from Dantēwārā. It is situated to the north of the Indrāvati and is inscribed in the Nāgari character on a slab measuring 4' × 1' 4½",

¹ This probably refers to the last incarnation of the god Viṣṇu.

² *I.e.* a sacrificial post.

³ Line 46 speaks of *i dharmamu* 'this charity' and line 23 has *dēvi*, while in line 35 we have a portion of *āchāndārkkā* suggesting that either a village or some land was given till the sun and moon endured to the temple of Dēvi.

⁴ I originally read the date as 1140 (above, Vol. IX. p. 163). The last figure of the year is partially broken off and in the first impressions it looked like a zero, but in the fresh ones it appears to be 7.

⁵ If the year 1147 is an expired one, the date would correspond to 2nd June 1225 A.D.

almost the whole of which is covered with big letters averaging 2". There are altogether 18 lines. Between lines 16 and 17 the imprecatory figures of a pig followed by an ass are inserted.

On the top of the inscription there are the figures of the sun and the moon together with 7 small circles in a row apparently representing the remaining 7 planets. The meaning of these is clear. The top figures denote that the grant is to last as long as the *navagrahas* or the 9 planets endure, while the bottom figures represent a curse on the transgressor of the gift declaring his father an ass and the mother a pig. The language is corrupt Sanskrit prose. The object is to record a grant of land made by one Kāmā Nāyaka to one Rāhila Pāṇḍē. Kāmā Nāyaka appears to be a subordinate of a chief named Sōmarāja under Mahārāja Narasimhadēva. The mention of the mother Gaṅgādēvi after the king's name is not clear. The date given is the Śaka year 1140 without specifying any other details. It corresponds to 1218 A.D. In this year there was an eclipse of the sun and the month of Jyēshṭha was intercalary. So it was doubly meritorious to make a gift in that year.

Narasimhadēva apparently belonged to the Nāgavāmśa dynasty. Some other longer inscriptions of this king have also been found in the Bastar State. Before these are published it will be premature to make any remarks about him.

A.—DANTĒWĀRĀ.

TEXT.¹

First Face.

- 1 Svasti śrīmatu sa-
- 2 masta-prasasta-¹
- 3 asahitam śrīma[ī*]-
- 4 Jagadēkabhūsha-
- 5 ṇa-mahārāju-
- 6 l-aina śrīma[n*]-Na-
- 7 rasihya(simha)dē[va]-
- 8 mahārāju-²
- 9 la rājyā-

- 22 ḍava
- 23 dēvi
- 24 na u(ū)ḍla
- 25 [gā]ma
- 26 li ām[ḍya]
- 27 [m]ḍu poḍa
- 28 maṛu ḍipa
- 29 [m]unaku

Second Face.

- 10 bhivṛiddhi prava[rddha]-
- 11 mānamugā-
- 12 n-ā-chandrārka-
- 13 mugā svasti
- 14 Śaka-varusha-
- 15 mbulu 114[7]
- 16 mḍ-avun-ēmti
- 17 Jyēshṭha-mā-
- 18 samuna ba-
- 19 ha(hu)la-daśami

Third Face.

- 20 [ka]
- 21 kurū

Fourth Face.

- 30 akha-
- 31 itha
- 32 tamḍri
- 33 na tamnu
- 34 ḍ[k]una
- 35 [chaṇ*]drārka-
- 36 ḍapaṅga-
- 37 diniki
- 38 lu maṛu
- 39 kurḍu paḍi
- 40 ti-nāyakumḍ[u]
- 41 ḍapa nāyaku[m]
- 42 ḍu maṭha-poti.
- 43 sēna[b]ḍa(va) [Rē].

¹ No. 245 of the Madras Epigraphical collection for 1908.

² Read *pramasti-sahitam*. This phrase also occurs in the Tsandavolu inscription of Buddhārāja. See above, Vol. VI. p. 272.

³ Read *-mahārāja*.

Top of pillar.

44 . nāmḍu	47	vā[ru]
45 mu peṭinchechinām	48 nāgu	
46 i dharmamu o	49 pi nū[ru]	
	50	

TRANSLATION.

(L. 1—19.) Hail! In the reign of the illustrious Jagadēkabhūṣaṇa Mahārāja *alias* the prosperous Narasimhadēva, possessing all pre-eminences,—which is augmenting and prosperous (and stable) as long as the sun and moon endure — in the Śaka year 1147, in the month of Jyēṣṭha, on the 10th of the dark fortnight

B.—JATANPAL.¹

TEXT.

- 1 Svasti [||*] sri² mähārājāḥ³
- 2 Narasiṃgha'dēvaḥ rāvaḥ
- 3 Gaṃgā-dēv[i] mātā | maṃḍa-
- 4 lika Sōmarājāḥ | Kā-
- 5 mā- Nā[ya]kaḥ dataḥ⁴ [bh]u-
- 6 mi Rāhila Pāṃḍē pra-
- 7 tigrāhi | Mēdani Pāṃḍa(ḍo)
- 8 Dēva-nāyaka Jāmu Sā-
- 9 hu | Ghikā sēṭhi[|] Sōmāi
- 10 ēt[ē] pālaku(kāḥ) | vrahma-vadha [g]ōva⁵ |
- 11 [pitri]-vadha vālaghātaka | ēta[t]pāpō-
- 12 shu [l]ipyatō || asya bhumi⁷ [pralō]-
- 13 payē⁸ | s[v]adata⁹ cha pradā cha vā [l] jō hartō va-
- 14 śum(śum)dhārā [l] shashṭhi var[u]sha-sahasrā-
- 15 nī narakē jāyatō krimi
- 16 Śakara¹⁰ 1140
- 17 [Ja]sya¹¹ bhumi pralōpaya[ti tasya*]
- 18 gārdu[bhu] vā(bā)pa ¹²śu[kari] māi[||*]

TRANSLATION.

Ll. 1—10 Hail! (While) the illustrious Mahārāja Narasimhadēva-rāva (*is ruling*) (and) Gaṃgādēvī (*is*) the mother (and) Sōmarāja (*is*) the maṃḍalika, Kāmā Nāyaka gave land, the recipient being Rāhila Pāṃḍē. Mēdani Pāṃḍē, Dēva-nāyaka, Jāmu Sāhu, Ghikā Sēṭhi (and) Sōmāi — these (are) the protectors¹³ (of this grant).

¹ No. 251 of the Madras Epigraphical collection for 1908.

² Read *sri*. ³ Read *mahārājāḥ*.

⁴ Read *Narasimhadēva-rāvaḥ*.

⁵ Probably *dāta bhūmīḥ* is meant.

⁶ Read *gōvadha*. The syllable *dha* at the end of the line is represented by a vertical stroke in the original.

⁷ Read *bhūmīm*.

⁸ Probably *śakāḥ pāpīna lipiyatō asya bhūmīm pralōpayanti yē* is intended.

⁹ Read *śaśṭhīm paradaṭṭām vā yō harēṭa vasumdhārām | śashṭhīm varsha-sahasrām narakē jāyatō krimiḥ*.

¹⁰ Read *Śak-śākāḥ*.

¹¹ Read *yō bhūmīm pralōpayati*.

¹² Read *śūkarī māy*.

¹³ That is, they will see that this grant is duly respected.



Seals one-third.

Caligraphy by the Author, 1887, 1888.

Ll. 11—15. The killing of a Brāhmaṇa, [the killing] of a cow, parricide, the killing of children — these are the sins of which [one] who resumes his land shall be guilty. He who resumes the grant given by himself or another is born a worm in hell and (grovels there) for sixty thousand years.

L. 16. The Śaka (year) 1140 in figures.

Ll. 17—18. He¹ who despoils the land has an ass for (his) father (and) a pig for (his) mother.

NO. 10.—NOTE ON THE AMARAVATI PILLAR INSCRIPTION OF SIMHAVARMAN.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

To Rai Bahādur Venkayya I am indebted for the fresh inked estampage of this inscription, which is reproduced on the accompanying Plate. The text of the inscription was published in 1890 in my *South-Indian Inscriptions*, Vol. I. No. 32. In the translation (*loc. cit.* p. 27) I would now substitute the following version of the first verse:—

“Let them grant you choice glory for a long time,—those dust-particles on the feet of Śrighana,² which are hostile to worldly existence, (and) which glitter incessantly amidst the cluster of the rays of the jewels on the crests of the lords of gods and of demons!”

In the *Nachrichten d. K. G. d. W. z. Göttingen*, 1903, p. 310 f., my late friend Professor Kielhorn has shown that this verse is an imitation of the second of the introductory verses of Bana's *Kādambari*.

The inscription does not contain a date, and the Pallava king Simhavarman to whose reign it belongs cannot be identified with any other Pallava king of the same or similar name. The approximate time of this record must therefore be settled on palaeographical grounds. The alphabet is what Dr. Burnell has called the transitional type of the Telugu-Kanarese characters.³ He notes as characteristics of this type the four letters *cha*, *dha*, *bha*, and *sa*. I have followed these test-letters through a number of inscriptions from the Telugu country, *etc.*—

No. 1.—The Maliyapūṇḍi grant of Amma II. (above, Vol. IX. p. 52 f.), after A.D. 945.

No. 2.—The Raṇastipūṇḍi grant of Vimalāditya (above, Vol. VI. p. 354 ff.), A.D. 1018-19.

No. 3.—The Korumelli plates of Rājārāja I. (*Ind. Ant.* Vol. XIV. p. 50 ff.), after A.D. 1022.

No. 4.—The Tēki plates of Chōḍagaṅga (above, Vol. VI. p. 338 ff.), A.D. 1086-87.

No. 5.—The Piṭhāpuram plates of Vira-Chōḍa (*South-Ind. Pal.*, Plate xxix.), A.D. 1092-93.

No. 6.—The Chēbrōlu inscription of Vikrama-Chōḷa (above, Vol. VI. p. 226), A.D. 1127.

No. 7.—The Chellūr plates of Kulōttuṅga II. (*Ind. Ant.* Vol. XIV. p. 56 ff.), A.D. 1143.

¹ Lines 17—18 are engraved below the figure of a pig followed by an ass.

² This is a name of Buddha according to Amara, Hōmachandra and the *Nāradapūṇḍarātra*; see the St. Petersburg Dictionary, *s.v.* The Pāli form *Sirighana* or *Sirighana* occurs in the *Dīpavaṇṇa*, i. 11, and ii. 1.

³ *South-Ind. Pal.*, sec. ed., p. 26.

No. 1 still shows the old forms of the four test-letters. The new form of *dha* appears first in No. 2, and the open forms of *cha* and *bha* in No. 3. In addition to these, the Telugu form of *ṣa* is exhibited by Nos. 4-7 and by the Amarāvati pillar, which has consequently to be placed after No. 3.

In order to settle the time of the Amarāvati pillar within narrower limits, the letter *ha* may be used. In Nos. 1-5, as in the Amaravati inscription, the curve at its right end extends below the line, while in Nos. 6 and 7 it passes very little lower than the left portion of the letter and resembles already the normal Telugu shape. On the whole Nos. 4 and 5 agree most closely with the alphabet of the Amarāvati pillar, which may therefore be placed between Nos. 3 and 6, say about A.D. 1100.

In lines 38 and 47 of the inscription, mention is made of the city of **Dhānyaghata** or **Dhānyaghataka**. For other forms of this ancient name of Amaravati, see now above, Vol. III. p. 94 and note 5; Vol. VI. pp. 85, 146 f. and 157; Vol. VIII. pp. 11 and 67 f. The town had been included in the Pallava kingdom already in the time of Śivaskandavarman of Kāñchipura; see above, Vol. VI. p. 85.

NO. 11.—PACHAR PLATE OF PARAMARDIDEVA; VIKRAMA-SAMVAT 1233.

By ARTHUR VENIS.

The subjoined inscription is edited from two ink-impressions kindly supplied by Dr. Vogel. The historical and descriptive matter of this article is from the pen of Mr. V. Venkayya, whose unsparing courtesy I would here gratefully acknowledge. The original copper-plate on which the record is engraved is said to have been dug up some 40 or 50 years ago in Pachar, a village 12 miles north-east of Jhansi city, by one Ganeshji while excavating the foundations of his house. The exact spot is now unknown, but it was somewhere on the raised mound (consisting of the usual debris of old houses, etc.) on which the village stands. The copper-plate was in the possession of a Brāhmana named Bindrahan, son of Kali, one of the zamindars of the village, and he presented it to Government.¹ The plate is now preserved in the Provincial Museum at Lucknow.

The inscription consists of a single plate with a circular hole at the bottom meant for the ring to which the king's seal must have been soldered. Neither the ring nor the seal has, however, been traced so far. At the top of the plate—about the middle of the first four lines of the inscription—is engraved a goddess squatting, having four arms, with an elephant standing on each side and lifting up its trunk, apparently to pour water over her head.² The figure is nearly the same as that found on the Banda District plate of Madanavarṃadēva³ and resembles the one engraved on the first of the Ichchhāwar plates of Paramardidēva⁴ and the Senra plates of the same king. In the latter, however, the goddess is squatting on a lotus.⁵ All these figures⁶ are evidently representations of the goddess Gaja-Lakshmi.

¹ The history of the plate and the notes on the antiquities of the villages mentioned in the inscription are taken from a memorandum received from the Collector of Jhansi.

² In some of the other cases, where a similar figure is engraved, each of the elephants carries a water-pot in its trunk; see e.g. above, Vol. IX. Plate facing p. 178.

³ *Ind. Ant.* Vol. XVI, Plate facing p. 208.

⁴ *Ibid.* Vol. XXV. p. 205.

⁵ Above, Vol. IV, Plate facing p. 166.

⁶ A similar figure is cut on some of the seals of the Katak king Mahā-Bhavadgupta I. (above, Vol. III. pp. 341, 345 and 346, and Vol. VIII. p. 139). The seal of the Āraṅg copper-plate of Mahā-Jayarāja (Dr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III p. 191) and that of the Raypur plates of Mahā-Sudēvarāja (*ibid.* p. 196) bear a similar goddess; also the seal of the Khariār plates of the latter (above, Vol. IX. p. 171).

The preservation of the inscription is good. The characters are Nāgarī and the language Sanskrit. As regards orthography, *v* is used for *b* throughout. The dental sibilant occurs for the palatal in *sakti* for *śakti* (l. 2), *daśa* for *daśa* (l. 8), *aśva* for *aśva* (l. 17), *viśada* for *viśada* (l. 20), and *sāstra* for *śāstra* (l. 21). The palatal sibilant takes the place of the dental in *vaśundharā* for *vaśundharā* (ll. 5 and 19), *Vājasaneyā* for *Vājasaneyā* (l. 11), *śimī* for *śimī* (l. 14) and *vaśudhā* for *vaśudhā* (l. 18). The *anusvāra* is in many cases not clearly marked. Final consonants are not distinguished, e.g. *śmīcata* is actually written instead of *śmīcat* in l. 9; *phalana* for *phalam* in l. 18; *vaśēta* for *vaśēt* in l. 20; and *paṭṭama* for *paṭṭam* in l. 22.

The record belongs to the Chandella family—called Chandrātrēya¹ in this (line 1) as well as in the other known inscriptions of the dynasty.² The Chandellas were lords of Kalanjara (l. 4), i.e. Kalinjar, the well-known hill-fort situated in the Banda District, Bundelkhand, of the United Provinces. The tract of country over which they ruled was called Jejābhuktika or Jejābhukti³ (between the rivers Jumna and Narmadā), apparently after king Jōja, whom Kielhorn identified with Jayasakti,⁴ one of the earliest kings of the family. About the name Jejābhukti, Dr. Hultzsch remarks: "This old name of Bundelkhand, the country which was ruled over by the Chandellas is the original of the vernacular form Jajahuti or Jajāhōti, just as the modern Tirhut is derived from Tirābhukti."⁵

Our inscription opens with a verse in praise of the Chandrātrēya family and then refers to kings Jayasakti and Vijayasakti of the same family. The record then registers a gift by the Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara, the glorious Paramardideva, an ardent worshipper of Mahēśvara, who meditated on the feet of the P. M. P. śrī-Madanavarmadeva who, in his turn, meditated on the feet of the P. M. P. śrī-Prithvivarmadeva. While at Vilāsapura Paramardideva granted land in the village of Lauva within the *viśaya* of Karigava. The grant was made on Wednesday, the eighth *tīthi* of the dark fortnight of Kārttika in Samvat 1233, expressed both in words and in figures. The donee was a Brahmana named Paṇḍita⁶ Kēśavaśarmaṇ of the Kaśyapa-gotra, who was a student of the Vājasaneyā-sākhā, had the three pravaraś of Kaśyapa, Avatsara and Naidhruva and had come from the Bhāṭṭa-grahāra called Mutāūsha. He was the son of the Dvivedin Tikava, grandson of Rā (?), Tihunapāla and great-grandson of Chau Valahavā. The document was written by Subhānanda of the Vāstavya race⁷ and engraved by Pālhaṇa, son of Rajapāla, who is described as a master of the art and craft (वेदगोविन्दकर्मणा, l. 22).

Without entering into the history of the Chandella dynasty,⁸ it is here necessary to state that the inscriptions of Paramardideva, hitherto known, range, according to Kielhorn, from

¹ In the Khajurāho inscription, Chandrātrēya is said to have been a sage and the son of the sage Atri; above, Vol. I, p. 130, verse 7.

² See e.g. above, Vol. I, pp. 123, 138 and 212.

³ Mr. V. A. Smith's *Early History of India*, p. 312.

⁴ This king is mentioned in line 2 of the subjoined inscription.

⁵ Above, Vol. I, p. 218.

⁶ The abbreviations *paṇ*, *da*, *ra* and *chau* occur also in the Semra plates; above, Vol. IV, p. 155.

⁷ To the same family belonged Prithvīdhara who wrote the Semra plates; above, Vol. IV, p. 156.

⁸ The Chandellas have left magnificent monuments at their chief towns Mahōba, Kālīñjar and Khajurāho. Lovely lakes were also formed by them by throwing massive dams across the openings between hills. The Chandellas were frequently in contact with the Kalachuris of Chōdi and with the kings of Kanauj either as friends or foes. They also took part in the efforts made from time to time by Indian princes against Muhammadan aggression. According to Mr. V. A. Smith, the most notable representative of the Chandellas is the Raja of Gidhaur near Mungir (Monghyr) in Bengal.

A.D. 1167 to 1201,¹ while the date of the subjoined record corresponds to 27th October 1178 A.D. O.S. From other inscriptions² we know that Paramardidēva of Jējabhukti was conquered by the Chāhamāna king Prithvirāja about 1182 A.D. On the 27th April A.D. 1203, the former surrendered the fort of Kalinjar to Kutb-ud-din Aibak.³ From an inscription at Kalinjar we also learn that Paramardidēva was a poet. He is said to have composed out of innate faith a eulogy of the god Purāri (Śiva).⁴

As regards the localities mentioned in the subjoined record, Lauvā, the village in which the land granted by the king lay, may be identified with Lewa,⁵ three miles west of Pachar. There are several villages named Kargawan near Jhansi. By far the largest and most important of them is one⁶ situated five miles north-east of Chirgaon and nine miles north-east of Pachar. According to tradition, Pachar, where the plate was unearthed, was itself known as Bilaspur about ten or fifteen generations ago and owned by Naik Brāhmanas. If this tradition be true, king Paramardidēva must have made the grant when he was encamped at Pachar. According to the Collector of Jhansi, there are "in Pachar distinct evidences of Chandel buildings. The chief is a small square temple, about eight feet square and the same height of the usual Chandel pattern (of the simplest kind). It consists of roughly squared slabs and columns of granite carved in the less elaborate Chandel style. This temple is situated in the heart of the village some 10 feet below the present level of the surface there. Steps lead down to it and the earth is prevented from falling in by a brick wall all round the space where the temple stands."⁷

Another grant of Paramardidēva issued from Vilāsapura is engraved on the Ichchhāwar plates found near the village of Ichchhāwar in the Pailani tahsil of the Banda District of the United Provinces. This grant is dated in Samvat 1228 corresponding to A.D. 1171 and was engraved by Pālhana, son of Rajapala.⁸ The Pachar plate was also engraved by the same man.⁹ It is therefore not impossible that both the Pachar and the Ichchhāwar plates were issued from the same place.

The dimensions of the land which was conveyed by the subjoined inscription are stated in terms of the quantity of seed required to sow the given area, viz. $7\frac{1}{2}$ *drōṇas* of seed to be sown in the manner specified in line 8 :

¹ See his Supplement to Northern List, above, Vol. VIII. p. 16.

² *Arch. Survey of India*, Vol. X. Plate XXX¹ f. 9 and 10 ; Vol. XXI, pp. 173-74.

³ *Ibid.* Vol. XXI. p. 38.

⁴ *Journal, Bengal Asiatic Society*, Vol. XVII. Part I, p. 316.

⁵ At Lewa there is a "baoli" (large well) lined with square stones, some of which are clearly of Chandel workmanship, and a granite slab that clearly formed originally part of a Chandel building has been utilised to form a *śati* stone, bearing an inscription which, however, is quite illegible.

⁶ At Kargawan, pieces of granite bearing Chandel carvings have been built into the walls of an old Malwatha fort and there is said to be an old well now filled in, lined with the large Chandel bricks.

⁷ The Collector of Jhansi also mentions another tradition in connection with Pachar. A *hīrāgi* from Jatawa (in the Orchha State, 20 miles south of Mauranipur in the Jhansi District) by name Pahlav Das, told the villagers some forty or fifty years ago that there had been four more such temples near the existing shrine, two at a short distance to the east, one to the north, and a fourth, the exact location of which is unknown. All these temples were said to be buried and (if existent) remain so to this day. Pahlav Das is also said to have pointed out the site of a disused Chandel well which has since been excavated. This is situated about one furlong east of the village. It is lined below the level of the surface with the large bricks characteristic of Chandel work. Chandel ruins and carvings occur in many other villages throughout the whole district of Jhansi from the extreme north-east near the junction of the Dhasan and Betwa to the extreme south where are the famous Chandel sites of Deogarh, Chandpur, Dughai and Madanpur.

⁸ *Ind. Ant.* Vol. XXV. p. 208.

⁹ The engraver of the Samra plates was also called Pālhana. Here, however, his father's name is not given. The writer of the Ichchhāwar plates was the Kāyastha Prithvidhara. The Samra plates were written by a man named Prithvidhara, who belonged to the same family as Subhānanda, the writer of the Pachar plate ; see note 7 on p. 45 above.

वापगत्या कोरडे सार्वद्रोणसमपरिकलिता प्रस्थप्रत्येकबाधव्यवस्थया । दशहलावच्छिन्ना
भूमिः *etc.*

An exact determination of the superficial area is no longer possible. But it is interesting to compare a similar passage in a grant of the Chandella king Madanavarmadēva dated in Samvat 1190, which was found in the Banda District and edited by Kielhorn. Here the passage runs as follows : **हलदशार्द्धेपि हल १० सत्कभूमिर्यत्र वींगे कोरदे द्रोणसार्द्धसम दत्तंति.** Our text is fuller and seems to explain some of the terms about which Kielhorn was in doubt. Thus **वापगत्या** is the Sanskrit for the Prakrit form **वींगे** and describes the grain as sown broadcast, *i.e.* not as sown first in seed beds and then transplanted. Again, the compound **प्रस्थप्रत्येकबाधव्यवस्थया**, which I analyze thus : (1) **प्रस्थस्य प्रत्येकबाध** ; (2) **प्रस्थप्रत्येकबाधस्य व्यवस्था** gives precision to the phrase **हलदश**. So far we learn that the land conveyed by Paramardidēva measured "ten ploughs," *i.e.* it could be ploughed in one day by ten pair of oxen. The ploughing was to follow a certain method (*vyavasthayā*), namely, that of leaving a dividing line or boundary after each *prastha* of seed sown. The total quantity of seed is (as in the earlier deed) $7\frac{1}{2}$ *droṇas* ; and it had to be sown broadcast.

There remains the difficult word **कोरडे**, which Kielhorn read as **कोरदे** in his text, adding a note that "it should denote some particular kind or kinds of grain." His suggestion is of course in complete accord with the syntax and the general drift of the passage. It even tempts one to read **कोवद्रे** in our text as a piece of careless engraving for **कोदवे**. If this somewhat bold expedient were adopted, the Sanskrit word **कोदव** as the equivalent of the current Hindi **कोदणव** would supply the name of the common millet *kodo*, which may have been employed as the standard grain for broadcast sowing. For the word **कोरडे** as it appears in our text, I can offer no Sanskrit equivalent. If it corresponds to the Marathi **कोरडा** "dry", the sense of the whole passage would be : "As much land as may be covered by $7\frac{1}{2}$ *droṇas* of seed, in the dry condition, thrown broadcast."¹

TEXT.

- 1 [चो] ॥ स्वस्ति ॥ जयत्याह्लादयन्नि[श्च]^२ विश्वेश्वरशिरोधृतः । चन्द्रावेयनर-
न्द्राणां वंशस्यन्द इवोज्ज्वलः ॥ तत्र प्रवर्तमाने वि-
- 2 रोधिविजयभ्राजिष्णुजयशक्तिविजयस(श)क्त्यादिवीराविभ[ी]वभास्वरे परमभट्टारकम-
हाराजाधिराजपरमेश्वरश्री-
- 3 पृथ्वीवर्धदेवपादानुध्यातपर[म]भट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्धदेवपादानु-
ध्याभ(त)पर[म]भट्टारक-

¹ As to the method of measuring land by the quantity of seed required to sow it, the references to my hand are Elliot's "Ancient Tenure of land in the Maratha country" (*Ind. Ant.* Vol. XV. p. 268) and the Settlement Report of Jhansi, 1871, p. 135 ; but this does not throw much light on the word *korada*. In one of the inscriptions of the Vāllabhiastāvāmin temple at Gwalior, mention is made of land measured by the quantity of seed required to sow it (above, Vol. I. p. 161) ; also in a grant of the Velabhi king Dharmasena IV. (*Ind. Ant.* Vol. XV. p. 340, text line 45 f). In the Tinnevely district of the Madras Presidency and in the Telugu country, land is often measured by the amount of seed required to sow it or by the amount of grain produced by it.—Ed.]

^२ Read°निश्च,

- 4 महाराजाधिराजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमत्परमहि(र्दि)देवो वि-
जयी । स एष दुर्विषहृत[र]-
- 5 प्रतापतापितसकलरिपुकुलः कुलवधूमिव वश(सु)न्धरा[न]राकुलां परिपालयन्-
विकलविवेकनिर्मलीकृतमतिः । करिगवाविषयान्तःपा-
- 6 ति[ली]वाद्यामोपगतान्वाङ्मणानन्यांश्च मास्थानधिकृतान्कुटुम्बिकायस्यदृतवैद्यमहत्त-
रादीन्मर्त्यान्मन्त्रोघयति समाज्ञापयति चास्तु वः सन्विदि-
- 7 तं यथोपरिलिखितेस्मिन्ग्रामे सजलस्थला सस्यावरजङ्गमा साधज[धूर्ति] भूत-
भविष्यद्वर्त्तमाननिःशेषादायसहिता प्रतिषिद्धचाटादिप्रवे-
- 8 शा वापगत्या कीरडे सार्द्धद्वीणस[म]परिकलिता प्रस्थप्रत्येकवाधव्यवस्थया ।
द[म](श)ह्लावकिवा भूमिरस्या(स्मा)भिर्विलासपुरे त्रयस्त्रिंशदधि-
- 9 कशतद्वयोपेतसहस्रतमे स[म्भवत]रे¹ कार्त्तिके मासि कृष्णपक्षे[ष्ट]म्यान्तिथायहृतोपि
सम्भवत(त्)१२३३ कार्त्तिकवदि ८ बुधवारे । पुष्यतीर्थोदकेन वि-
- 10 धिवत्प्राप्ता² देवादीन्मन्त्र्य भास्करपूजापुरःसरं चराचरगुहं भगवन्तं भवा[नी]-
पतिमभ्यर्च्य हुतभुजि हुत्वा मातापितृरात्मनश्च पुण्ययशोवि-
- 11 वृष्टये । मुताउषभट्टायहारविनिर्माताय कश्यपगोत्राय कश्यपावत्सारनेधु(धु)व-
[त्रि]प्रवराय वाजश(स)नेयशाखाध्यायिने चो । वलह[वा]प्रपौत्र[र]-
- 12 य [रा?] । तिङ्गुणालपोत्राय हि । तीकवपुत्राय प । केशवशर्मणे
ब्राह्मणाय कुशलतापूतेन हस्तोदकेन स्वस्तिवाचनपूर्वञ्चन्द्रार्कममका-
- 13 लं पुत्रपौत्राद्यन्वयानुगामि शासनीकृत्य प्रद[त्ता] । इति मत्वा भवद्विराज्ञा-
श्रवणविधेयैर्भूत्वा भागभोगादिकं सर्व्वमस्त्रौ(स्त्री) समुपनेत[व्यं] । तदेना-
- 14 [म]स्य भूमि(मि) समंदिरप्राकार[रि] सनिर्गमप्रवेश[रि] ससर्वांशनेचुकर्पा(र्पा)सादि-
भूरुहामपरैरपि [शी](सी)मान्तर्यतेर्व्वस्तुभिः सहित[रि] सवाद्या[भ्य]न्तरादा[यां]
- 15 [भु]ञ्जानस्य कर्षतः कर्षयतो दाना[ध*]मनर्विक्रयस्या कुर्व्वतो न केनचित्काचि-
द्वाधा कर्त्तव्या । अत्र च राजराजपुरुषाटविकचाटादिभिः³ स्वं
- 16 स्वमाभार्य्य(व्यं) परिहर्त्तव्यमिदञ्चास्मद्दान[म]नाह्वेयमनाहार्य्यञ्चेति भाविभिरपि
भूमिपालैः पालनीयमिति ॥ उक्तञ्च ॥ श[खं]⁴ भद्रास[नं] ह-
- 17 तं वरास्वा(श्वा) वरवारणाः । भूमिदानस्य पुष्पाणि⁵ फलं स्वर्गः पुरंदर ॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यक-
- 18 र्माणौ नियतं स्वर्गगामिनौ ॥ बहुभिर्व्यश(सु)धा भुक्ता राजभिः सनरादिभिः
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥ स्वद-

¹ Read संवत्सर.² Read. प्र.³ Read वरस्वात्वा.⁴ Read पुष्पाणि. The usual reading is चिह्नानि.⁵ Read पुष्पाटविक.

- 19 त्तां परदत्तां वा यो हरेत् वश(सु)स्यरां । म. विष्टाय[ि] क्रिमिर्मभ्या(त्वा)
 पितृभिः सह मज्जति ॥ षष्ठि(ष्टि) वर्षसहस्राणि स्वर्गं वसति भूमिदः ।
- 20 आच्छेत्ता चानुमत्ता च तान्येव नरके वसेत्(त्) ॥ स्वहस्तीय(यं) राजश्रीपर-
 मर्हिदेवस्य मतं मम ॥ विस(श)दगुणगणाघोत्रामवा-
- 21 स्तव्यवंशः सकलविदितमा(शा)स्त्र श्रीशुभानन्दनामा । अलिखद्वनिपालस्याज्ञया
 धर्मलेखी स्फुटललितनिवेश(शे)-
- 22 रत्नरेस्ताम्बपटम(म्) ॥ रजपालस्य पुत्रेण पान्थणेन च शिल्पिना । उत्कीर्णा
 वर्षघटना वैदग्ध्यविश्व[क*]र्मणे(णा) ॥ श्री [॥*]

No. 12.—AMAUNA PLATE OF THE MAHARAJA NANDANA:
 [GUPTA-] SAMVAT 232.

By the late Dr. T. Bloch, Ph.D.

This plate has been discovered a short time ago on the estate of Babu Janakiballabh Prasad Narain Sinha, Zamindār of Amaunā, Pargana Arwal, in the district of Gaya. Amauna is about 2 miles east by north of the well-known town and market-place of Daūdānagar on the east bank of the river Son in the Gaya District. The plate has been lent to me through the kind offices of Mr. R. S. Greenshields, I.C.S., Collector of Gaya.

[The text of the subjoined inscription has been printed with a translation in the *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. V. No. 5, May 1909, in an article entitled "The Mallayashṭikā grant of Nandana" by Mr. Paramēśvar Dayal. There are a few differences in this transcript which will be pointed out in the footnotes. According to Mr. Dayal, the plate was found in December 1907 "in the fields of Bheṇḍiā Bighā, a hamlet of mauza Amauna. It came to view after the surface soil had been washed away a little by rain. The site of the find is said to be an elevated land which is *padli* 'uncultivated' and of the class called *verhoi*, a kind of saline unproductive soil, on which even grass does not grow, and which becomes soft and loose in the rainy season. There are, however, no indications of ruins at this particular spot, though to the north-west of it, at a distance of about a quarter of a mile, is a *tilha* 'mound' considered to be the site of an old mud fort."—Ed.]

The plate consists of a single sheet of copper, 5½" by 11½",¹ including the handle with a square hole on its proper right side, which may have been intended for the royal seal. It is, however, evident that no seal ever was attached to the plate. The inscription is written in eight lines on one side only. The characters agree with the alphabet, which was in use in North-Eastern India during the time of the Gupta kings, and I feel no doubt in referring the date in line 8 of the inscription (*Samvat* ² 232) to the Gupta Era. Its European equivalent, accordingly, would be A.D. 551-2. The language is Sanskrit, but not very correct. Thus, the spelling *āchekhottā* for *ākshēptā*, in line 7, appears to be due to the vernacular pronunciation of that time, and a little before, in line 6, the writer originally had confounded this word with *ākshēpah*, for which he substituted its correct form later on.

¹ [Mr. Dayal gives the dimensions of the original plate as 9½" x 5½" excluding the handle.—Ed.]

² This word is spelt *Kamocalla*. I have adopted the above reading, which appears to me the reading originally intended.

The inscription records the grant of the village **Mallayashtikā** to a Brāhmaṇa, named **Ravisvāmin**,¹ who belonged to the Gargya-gotra and was a student of the Vājasaneyi-Śākhā. The grant was issued from **Pudgalā**, a locality, which I have not been able to identify, by the **Mahārāja Nandana**, who held the title of *Kumārāmītya*,² and who describes himself as "meditating over the feet of the king (*dēva*), and of his *guru*" (l. 1). It is thus evident that the **Mahārāja Nandana** was merely a feudatory chief, and it appears not altogether unlikely, that one of the later Gupta kings may have been the paramount sovereign to whom he owed allegiance.

The date of the inscription (l. 8: *Saṃvat* 200 30 2) doubtless refers to the **Gupta era**, and corresponds accordingly to A.D. 551-2. It is further specified as the 20th day of Māgha. It is interesting to find the solar calendar in popular use in Magadha, or Bihar, at such an early time; for it is well known that, at present, the agricultural year, governed by *nakshatras*, is solar in Bihar and in the United Provinces, while further to the east, in Bengal, a purely solar form of the calendar has come into general use for almost all practical purposes. I cannot remember having met with many lunar dates in old inscriptions from Bihar, and a careful and systematic compilation of all the available dates in ancient epigraphs from Bihar and Bengal may probably reveal to us the fact that the soli-lunar calendar of North-Western India was very little used in the north-east of India, and this again would afford a very striking analogy to the method of reckoning time, which still is made use of for agricultural purposes in Bihar. Dr. Grierson has lately called my attention to the remarkable fact, that among the peasants of modern Bihar, the *nakshatras* are not lunar mansions, as they used to be from the beginning, but that among them only the position of the sun in connection with the *nakshatras* is taken into account. This curious custom, may, thus, very likely, go back to ancient times, and the introduction of the solar Hindu year into North-Eastern India would, in that case, appear to have been made easy on account of the existence there of a purely solar form of the Indian calendar.

The name of the engraver of the inscription appears to have been **Śūdraka**, if I am right in explaining the blundered words at the end of the inscription (l. 8: *Śūdrakārā-drakshenah*) as *Sudrakā otkirmān* "engraved by Śūdraka." I may, perhaps, mention here, merely as a curiosity, that this name, famous to us as that of the author of the *Mṛicchhakatika*,³ occurs again in two other inscriptions from the Gaya District (Nos. 642 and 646 in Kielhorn's List⁴), one of which dates from the time of **Nayapāla**, and the other from the time of **Yaksha-pāla**, probably 9th or 10th century A.D.⁵

TEXT.⁶

1 Svasti **Pudgalāyāh**⁷ dēva-guru-pādānuḍhyatā-kumārāmītya-mahārāja-Nandanah kuśali
2 **Mallayashtikāyām** brāhmaṇ-ādin yathā-pratīvaśina māmyati viditam-vā bhaviṣyati

¹ Personal proper names, formed with *ravi*, *sūrya*, and similar words, appear to have been rather common in North-Eastern India in these days. It is evident that the persons, who adopted them, were *Sauras*, or worshippers of the Sun, and it seems worth while pointing in this connection to the large number of ancient images of Sūrya, which have been found all over Bihar, and still may be seen along with Buddhist statues in almost every village in Bihar, close to which some ancient temple once existed.

² This title is very frequently met with on my Basarh seals; see *Archaeological Survey of India Annual Report, 1903-04*, p. 103. Its correct explanation in Sanskrit appears to be: कौमारदास्य ब्रह्मणः 'one who has been in the service of the king, from the time when he was a boy.'

³ According to the late Professor Pischel, Daṇḍin was the real author of the *Mṛicchhakatika*. This theory is based on the occurrence, both in the *Mṛicchhakatika*, and in Daṇḍin's *Kāvyādarśa*, of the verse: लिप्यतीव तर्जुनीयं वर्षीरात्रनं नमः; and farther on the fact, observed by Professor Pischel, that all the verses, quoted as examples in the *Kāvyādarśa*, are from Daṇḍin's own poetry.

⁴ *Ep. Ind.* Vol. V, *Appendix*, pp. 86-87.

⁵ [In a footnote on No. 646, the late Professor Kielhorn has added that it belongs to "about the 12th century A. D."—Ed.]

⁶ From the original plate

⁷ [Mr. Dayā reads *Pudgalāyāh*.—Ed.]

⁸ Originally *pādānuḍhyāt*; but the sign of ḍ appears to have been struck out later on.

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- 3 yathā may-aisha grāmaḥ asmai Gārgya-sagōttrāya Vājasaneyā-sabrahmachārīna-
brāhmaṇa-
- 4 **Bavisvāmīnō** mātāpitrōr-ātmanas=cha dharm-ōpachay-ārtham=ā-chandr-ārkkā-
samakālikah puttra-pantr-ā-
- 5 di-bhōgyah¹ bhūmicchhidra-nyāyōn=agrahāratyēn² ātisrshṭas=tan=na kēnachid=asmad-
vanśa(mśa)jen=ānyō-
- 6 na va sva-dharmma-yaśō-rthina [ā]kshēpaḥ³ pṛṣṭā vā karttavyā [||*] Uktān cha [||*]
Shashṭi[m*] varsha-sahasrāṇi
- 7 svargō mōdati bhūmīdaḥ āchēhētā⁴ ch-ānumantā cha tāny=ēva narake
vasōdēti [||*]
- 8 Sva-mukh-ājñā **Saṁvat⁵ 200 30 2 Mārgga di 20 Śūdrakarēdrakshuṇah⁶** [||*]

No. 13.—PARDI PLATES OF DAHRASENA; THE YEAR 207.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

I re-edit this inscription from some excellent ink-impressions kindly made over to me by Dr. Fleet, who contributes the following remarks on the original copper-plates.

"These plates were found in 1884 in the course of digging a tank at **Pārdī**, the head-quarters town of the Pārdī subdivision of the Surat District in Gujarat, Bombay. The record on them was brought to notice and edited in 1885 by Pāndit Bhagwandal Indrajī, without a lithograph, in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XVI, p. 346 ff.

"The plates are two in number, each measuring about 2½" by 3". They are quite smooth; the edges of them being neither fashioned thicker nor raised into rims: but, as may be seen from the facsimile, the inscription is in a state of perfect preservation almost throughout. They are somewhat thin, so that the letters, though not very deep, show through on the backs of them, to such an extent that some of them can be read there. The interiors of the letters show marks of the working of the engraver's tool.

"There is no ring of the ordinary kind, with a seal on it. But at each of the two ring-holes the plates were held together by a long copper wire, ⅛" thick in the thickest part, which, after being passed through the ring-holes, had its ends twisted over and round and round so as to form a kind of complicated tic, without the ends being soldered together. As the ring-holes are not much larger than the wires, and as the plates appear to have been secured as soon as they were discovered, it would seem that these wires are the means by which the plates were fastened together *ab initio*.

"The weight of the two plates is 31 tolas, and of the two wires 1½ tolas; total, 32½ tolas = 12½ oz."

¹ It looks as if the engraver had begun to write *bhōgyō*, which he changed afterwards into the wrong form *bhōgyah*.

² A small dot over *ra* appears to me merely a defect in the plate.

³ The engraver clearly had written *ākshēptā* first, on account of the well-known *śloka*, which he had in mind.

⁴ A well-known blunder for *īkshēptā*, due to the vernacular pronunciation of the time.

⁵ Looks like *Saṁvanta*.

⁶ Perhaps *Śūdrakēn=Śūdrakēn*? [Mr. Dayā reads *śūdrakarūd-rakshuṇah* and translates "to be protected from the hands of the Śūdras."—Ed.]

The alphabet is of an early southern type. No distinction is made between the secondary forms of short and long *i*; I have, however, written *i* in the words *śri*- (l. 2), *Antarmanḍali*- (l. 2 f.), and *Kaṇiyas*- (l. 4). The *jihvāmūliya* occurs twice (ll. 6 and 7). A final form of *t* seems to be used in *k[.*]nucki[t]* (l. 7). The second consonant of the group *na* is expressed by *n* in *Nanna* (l. 3), but by *ṇ* in *aṇṇara* (l. 5). The abbreviation *saṁ* for *saṁvat* and the numerical symbols 3, 7, 10 and 200 are employed in l. 9, where the *tithi* of the date is given both in words and in figures.

The language is Sanskrit prose; but one verse of the *Mahābhārata* is quoted in l. 7 f. The rules of *saṁdhi* are strictly observed, except in *śrīmina* (l. 3) and *ṛgidhaya* (l. 5). Every consonant following *r* (except sibilants¹ and *h*) is doubled in accordance with Pāṇini, viii. 4, 46 and 49, and the *dh* of *anudhyāta* (l. 1) according to viii. 4, 47 and 53. The use of the word *śantaka* (l. 2) and that of the genitive *kṛishatō* before a sord consonant (l. 6) are evidently due to the influence of Prakrit.

The inscription records a grant of land to a Brāhmana by the Maharāja Dahrasēna of the Traikūṭaka family. The king's order was issued from a place named Āmrakā (l. 1). The village granted bore the name Kaṇiyas-Tadākāsarikā (l. 4) and belonged to the Antarmaṇḍali district (l. 2 f.). The donee resided at Kāpura (l. 3). The name of the messenger conveying the royal grant to the donee was Buddhagupta (l. 8), and the date of the grant was the 13th *tithi* of the bright fortnight of Vaiśākha in the year 207 of an unspecified era (l. 9).

Before publishing the Pārḍi plates, Pandit Bhagwanlal Indraji had discovered another mention of the Traikūṭakas in a copper-plate inscription from Kaṇhori, the original of which seems to be lost.² The Kaṇhori plate is dated in the year 245. The Pandit conjectured, on the grounds of contemporaneous historical allusions in certain records from the same part of the country, that the era of this plate ought to have commenced about A.D. 245. General Cunningham showed it to be the Kalachuri or Chedi era of A.D. 240, and his view was endorsed by Dr. Fleet³ and by the Pandit himself.⁴

The alphabet and *provenance* of the Pārḍi plates, and the fact that they mention the Traikūṭakas, render it extremely probable that their date also has to be referred to the Kalachuri or Chedi era, commencing in A.D. 249 as determined finally by Professor Kielhorn.⁵ The week-day or the *nakshatra* not being given, there is no detail by which the date can be actually tested. Dr. Fleet, however, kindly informs me that, if the year is applied as current, the European equivalent is the 4th April, A.D. 456, while, with the expired year, it would be the 23rd April, A.D. 457.

The Kaṇhori plate of (Kalachuri-)Sāmvat 245, which mentions the Traikūṭaka family, does not acquaint us with the name of the king of this dynasty to whose reign it belongs. From the Pārḍi plates we learn that the Traikūṭaka king Dahrasēna was ruling in (Kalachuri-)Sāmvat 207=A.D. 456 or 457. Two further members of the same dynasty are known from coins, *viz.* Indradatta, the father of Dahrasēna, and Vyāghrasēna, the son of Dahrasēna.⁶ The late Mr. Jackson stated that he had in his hands a copper-plate from Surat which is dated in

¹ See *varsha*, l. 7.

² *Inscriptions from the Cave-Temples of Western India*, p. 57 ff.

³ *Ind. Ant.*, Vol. XIII, p. 76 f.; *Dyn. Kan. Distr.*, p. 294 f.; *Journ. R. As. Soc.* 1905, p. 566 ff.

⁴ *Journ. Bombay Br. R. As. Soc.*, Vol. XVI, p. 346; *Vienna Oriental Congress*, Aryan Section, p. 220 f.

⁵ *Ind. Ant.*, Vol. XVII, p. 215 ff.

⁶ Prof. Rapson's *Catalogue of the Coins of the Andhra Dynasty*, etc., p. clxiii; compare the same scholar's article in *Journ. R. As. Soc.* 1905, p. 861 ff.—Pandit Bhagvanlal Indraji (*Vienna Oriental Congress*, Aryan Section, p. 222) read 'Re-dharaṇa' for Dahrasēna, and Mr. Scott (*Journ. Bombay Br. R. As. Soc.*, Vol. XXIII, p. 2) prefers to read 'Dehragana' on the majority of the coins of Dahrasēna, and 'Vyāghragana' for Vyāghrasēna.

ॐ नमो भगवते वासुदेवाय ॥
 अथ श्रीमद्भागवतसूक्तम् ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ii.

ॐ नमो भगवते वासुदेवाय ॥
 अथ श्रीमद्भागवतसूक्तम् ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

E. Hultsch.

Full-size.

Collotype by Geb. Plettner.

the (Kalachuri) year 231 and records a grant by Vyāghrasēna of the Traikūṭaka family: a facsimile of this record is much to be desired. It is worth noting that Dahrasēna and Vyāghrasēna style themselves on their coins *parama-Vaiṣṇava*, 'a devout worshipper of Viṣṇu,' while the Pardi plates (l. 1 f.) apply to Dahrasēna the synonymous term *Bhagavat-pāda-karmakara*, 'a servant of the feet of Bhagavat.'

As regards the places mentioned in this record, Dr. Fleet¹ understands the term **Antar-maṇḍali-vishaya** as denoting "the district of the territory between" the rivers **Mindhōlā**, on the north, and **Pūrṇā**, on the south, in Gujrat. He identifies **Kāpura** with a fairly large village on or near the southern bank of the Mindhōlā, three miles south-south-west from Vyāra, the head-quarters town of the Vyāra subdivision of the Baroda State: the place is shown as 'Kapura' in the Indian Atlas quarter-sheet No. 23, S. E. (1888), in lat. 21° 4', long. 73° 25'. He identifies **Kaniyas-Taḍakāsārikā**, "the smaller or younger (later) Taḍakāsārikā," with the 'Tarsari,' 'Tarsari,' of maps, fifteen miles almost due west from 'Kapura,' and about half-way between the Mindhōlā and the Pūrṇā. And he considers that **Āmrakā**, where Dahrasēna was encamped when he made the grant, may possibly be the 'Ambachh,' 'Ambachh,' of the maps, about two miles towards the south-west from 'Kapura': but he would observe that **Āmrakā** need not necessarily be anywhere near the other places mentioned in the record. He adds that Kapura gave its name to a territorial division, known as the **Kapur-ahara**, which is mentioned in a Nāsik inscription of Ushavadata,² and that the **Chikhhalapadra** of that inscription is the 'Chikhhalda' of the maps, on the south bank of the Mindhōlā, two and a half miles east-north-east from 'Kapura.'

TEXT.¹

First Plate.

- 1 Svasti [||*] Vijaya-skandhāvārād-Āmrakā-vāsakāt-Traikku(ku)ṭakānām mātāpitṛ-pad-
ānuddhyātō Bhaga-
2 vat-pāda-karmakaraś-śvamēdh-āhartā śrī-mahārāja-Dahrasenah sarvān ēv-āsmat-
santakān-**Anta-**
3 **maṇḍali-vishaya**-vāsinas-samūjñāpayati yathā **Kapura**-vastavya-brāhmaṇa-
Nayna(na)svaminā³
4 at- niva vishay-antargata-**Kaniyas-Taḍakāsārikā**-grāmō mā[t]japi[t]rōr ātmanāś cha
putṛya-

Second Plate.

- 5 yaśō-bhivṛddhaye(ya) ā-chandr-[ā*]rk-āṇṇava-[kshi]ti-sthiti-kālīkā(ka)ś-chōra-
rō(rā)japatthyakari-varjjam
6 sarvva-ditya-vishṭi-parihārēna putra-putr-ānvaya-bhōjyas-samatipishṭō yatō-aya
bhūñjatal-kpishūtō(taḥ)
7 pravi(di)śatāś cha ma k[ē*]nachi[t] pratishēdhañ-kāryya ity-uktañ cha bhagavatā
Vyāsēna [I*] Shashṭi-varsha-sahasārinī(nī) .
8 svargge vasati bhūmi-daḥ [I*] āchēhētā ch-ānumantā cha tāny-ōva narakē
vasēd-iti [||*] **Buddhagupta**-dūtakam ājñā
9 sam 200 7 Vaiśākha-suddha-trayōdaśyā[m*] 10 3 [||*]

¹ Journ. Bombay Br. R. As. Soc. Vol. XXIII, p. 6 f.² See Ind. Ant. Vol. XXXIX, p. 97 f.³ Above, Vol. VIII, p. 82, No. 12.⁴ From two sets of ink-impressions supplied by Dr. Fleet.⁵ Read 'śramiṇś-traitva.

. TRANSLATION.

(Line 1.) Hail! From the camp of victory pitched at **Āmrakā**, the glorious Maharāja **Dahrasena**, (*who belongs to the family*) of the **Traikūṭakas**, who meditates on the feet of (*his*) mother and father, who is a servant of the feet of Bhagavat (Vishṇu), (*and*) who has performed an *āśramādha*, addresses (*the following*) order to all Our subjects living in the **Antar-maṇḍali** district (*vishaya*):—

(L. 3.) “(We) have granted to the Brāhmaṇa Nannasvāmin, residing in **Kāpura**, the village **Kaniyas-Taḍākāsātrikā** included in this same district, for the increase of the merit and fame of (*Our*) mother and father and of Ourselves, for as long as the moon, the sun, the ocean and the earth shall exist, to the exclusion of robbers and of those who do harm to the king, with exemption from all taxes and from forced labour, to be enjoyed by (*his*) sons, grandsons, (*and further*) descendants.

(L. 6.) “Therefore nobody shall cause obstruction to him while he enjoys, cultivates, and assigns (*this land*).”

(L. 7.) And the holy Vyāsa has spoken :—

[Here follows one of the customary verses.]

(L. 8.) (*This*) order (*was issued*),—**Buddhagupta** being the messenger (*dātaka*),—in the year 207, on the thirteenth—13th—(*tithi*) of the bright (*fortnight*) of Vaiśākha.

NO. 14.—TWO NOLAMBA INSCRIPTIONS FROM DHARMAPURI OF THE 9TH CENTURY A.D.

By H. KRISHNA SASTRI, B.A.

The two subjoined records¹ are engraved on the four faces of a pillar which was removed in 1904 from Dharmapuri in the Salem District to the Madras Museum, where it is set up near one of the entrances into the Archaeological Section. The pillar measures 5' 4½" by 1' 4" on the east face, 5' 6½" by 1' 4" on the west, and 5' 5½" by 1' 3" on the north and south faces. It is surmounted by a pinnacle from which proceed in the eight directions eight petals which open downwards and are slightly raised at the edges where they meet the margins of the pillar. Prior to its removal the pillar was built into the floor of a *mandapa* in front of the Mallikārjuna temple at old Dharmapuri.² The inscriptions on it were copied by Mr. G. Venkoba Rao early in 1901³ and a brief note on their contents is found in the *Annual Report on Epigraphy* for 1900-01, p. 6, paragraph 11. The pillar has suffered from the vandalism of ignorant people who appear to have used the stone for some purpose or other, with the result that all the four faces are worn smooth about the middle and bear big round indentations 5 to 5½ inches

¹ Nos. 304 and 305 of the Madras Epigraphical collection for 1901.

² This is the name by which an almost deserted quarter, about 1½ miles from the modern town of Dharmapuri, is known. It contains the temples of Mallikārjuna, Māriyamman and Vishṇu. The tank on whose bank the inscribed slab No. 309 of 1901 (noticed below, p. 64), was discovered, is also quite close to this quarter of Dharmapuri.

³ Better impressions from which the accompanying rubbing plate has been prepared were obtained by Mr. Venkoba Rao about the end of 1901. On this occasion he also copied another mutilated Nolamba record on a broken pillar which was lying in the Māriyamman temple (No. 318 of 1901; see below, p. 63.)

in diameter, in which are lost one, two or more syllables in three consecutive lines on each of the four faces (ll. 11 to 13 on the west face; ll. 37 to 39 on the south face; ll. 66 to 68 on the east face and ll. 95 to 97 on the north face). The north-east rim of the pillar, at its lower end, is also damaged slightly and consequently, the end of ll. 79 to 83 on the east face and the beginning of ll. 106 to 110 on the north face have disappeared. The latter gap (in the imprecatory verses) has, however, been filled up with the help of similar passages occurring elsewhere. The break in the north-east rim has again, been the cause of one or more blanks in ll. 8 and 9 of inscription B. Except for these defects, the two inscriptions are in a state of excellent preservation and are written in old Kanarese characters of the period to which the inscriptions belong. They present a striking similarity to those of the Mantrawāḍi, Sirūr and Nidagundi records edited by Dr. Fleet.¹

As regards paleography, the initial vowels *a*, *ā*, *i*, *u* and *e* occur in their usual forms (e.g. in ll. 7, 64, 52, 58 and 82). Long *i* when attached to consonants is distinguished from the short by a small loop made inside the circular *i*-mark at its base (compare, e.g. the *i* of *palli* with the *i* of *sīma* in l. 55). In *Taḡaḍūr*^o (ll. 36 and 40), in *Malaḡalli* (ll. 43 and 55), in *Malaḡaṃḡa* (l. 47) and in *Purra*- (l. 33), the symbol for long *ā* is marked in a slightly different way from the ordinary form of it as used e.g. in the *ā* of *bhā* in ll. 4, 97 and 107 (twice). This variant is like the subscript *y* with its bend to the left not quite pronounced. Short *u* affixed to the consonants *k* and *r* is marked by a hook (bending downwards) attached to the right side of the letter; whereas, in other cases it is a vertical *u*-like tube affixed from below to the consonant to which it belongs. When the *u*-mark is lengthened in the case of *k* and *r* a second hook (also turned downwards) is added—the first, however, being in this case, reversed for the sake of convenience. *E* is marked by a similar hook attached to the left side of the *talakaḡḡa*, if one exists, or, somewhere on that side of the letter according to the whim of the writer. It may be noted that long *ē* is denoted in a few instances by the *e*-mark being made to end in a loop as in the case of the long *i* (*Jinē*, l. 3; *-rarē*, l. 15; and *geyyattirē* (wrongly for *geyyattirē*), l. 26); whereas, in others, it is not distinguished from the short *e* (compare e.g. *kude*, l. 46 with *Sēnē*, l. 47). The *ai*-symbol occurs only once in l. 72 in the word *aniratiḡa* (a mistake for *aniratiḡa*). Here, the stroke slanting to the right over the *talakaḡḡa* of the letter may be compared with the corresponding stroke (but slanting to the left) of the secondary *ai* in old Nagari inscriptions. The compound vowel-mark *ā*, which consists of *ā* and *e*, is simple in its formation, and consists of two inverted hooks placed one at each end of the top-stroke—the one to the right representing *ā* and that to the left *e*. The *anusvāra* is marked by a small circle or, more frequently, by a dot and is always placed at the right top-corner of the letter to which it belongs. The *upathmāṇiḡa* in ll. 106 and 107 is represented by the symbol for *r* (*ra*); while, the *jihvāmāliḡa*, which may be expected at the end of l. 99, does not occur there.

With regard to consonants, it may be stated that all the five test letters discussed by Dr. Fleet in his study of ancient Kanarese records,² are represented in the subjoined inscriptions—viz. *kh*, *ṅ*, *j*, *b* and *l*. *Kh* in *khaṇḡa*- (l. 42) and in *duḡḡham*- (l. 99 f.) is of the later cursive form. *Ṇ* occurs as the first member of the conjunct consonant *ṇḡa*, at the beginning of l. 61 and is of the closed type. *J* appears ten times and in only one instance (*j* of *jā* in l. 1) is of the square type exactly similar to that which occurs in the Mantrawāḍi-inscription of Amoghavarsha I. In the other nine instances, it is of the same type but closed. The letter *b* is more frequently used and is always of the closed type, except in *Sembaḡattūr*- (l. 56) where the subscript *b* is, however, formed as in modern Kanarese. *L* is also of frequent

¹ Above, Vol. VII. pp. 198 ff.

² See, for example, his remarks on paleography in the Nīlḡund inscription of Amoghavarsha I. (above, Vol. VI. p. 89), in the Hattī-Mattūr and Nareḡal records (*ibid.* pp. 161 and 162) and in the Mantrawāḍi, Sirūr and Nidagundi inscriptions (*ibid.* Vol. VII. pp. 199, 203 and 209).

occurrence and is of the cursive type with the miniature in the centre representing the old square form of the letter. It is noteworthy that in its secondary form *l* is always of the square type (see *ll* at the beginning of *ll*. 5 and 23, in *l*. 7 and in *ll*. 21 and 63). The palatal *ñ* occurs in its subscript form in *jñi* (*l*. 1) and as the first component in the conjunct consonant *ñcha* (*ll*. 21 and 32). The rare consonants *gh* and *chh* are also found, the first in *l*. 47 and the second in its subscript form in *ll*. 99 and 101. Dental *d* is hardly, if at all, distinguished from the lingual. *Ph*, in the only case where it occurs (*l*. 98), is marked by a small cross stroke on its right side, which distinguishes it from the unaspirate. The *vēpha*, as the first component of a conjunct consonant, is denoted by a wavy line affixed to the top of the consonant; but, when the conjunct consonant ends in *i*, the *vēpha* is affixed at the root of the circular *i*-symbol, so as to make an angle with it.¹ The final form of *l* occurs in *l*. 35.

As for orthography, it may be noted that *ra* is used for *ri* (in *nairatiya*, *l*. 72), that consonants are invariably doubled after a *vēpha* with which they occur in a conjunct form, that in some Kanarese words nasals are changed into *anusvāra* before consonants of their class (*trūkaga*, *ll*. 57, 58, 59, 60, etc.; *karmūgal*, *l*. 61; *talūhādāh*, *l*. 77; *aṣūmba*, *l*. 78; *kadegamba*, *l*. 81) while, in some others they are not (*Sambalattura*, *l*. 56; *karmūgal*, *l*. 60 f.; *banda*, *l*. 62; *zante*, *l*. 63); that *vice versa* the *anusvāra* is changed into the corresponding nasal twice in *l*. 54 before the words *nakara* and *narasāsana* (for *narasāsana*) and that in the latter as well as in *sishyar* (*l*. 50) the palatal *ś* and the sibilant *s* are wrongly used, one for the other. The language of the record is Sanskrit (poetry, verses 1 to 5 and prose *l*. 4 f.) and Kanarese prose (*ll*. 5 to 94). The description of the boundary line contains some rare words whose interpretation has not yet been satisfactorily made out. My notes on the translation will show that some of these are very closely allied to Tamil.

Of the 110 lines which make up inscription A., the first 55 deal with the grant proper. *ll*. 56 to 94 give a detailed description of the boundary of the village granted and the remaining *ll*. 95 to 110 contain the usual imprecatory verses. With an invocation to the doctrine (*sāsana*) of the Jinēndras (verse 1) and a short prefatory line in Sanskrit which mentions the family of the Pallavas, we are introduced to Pallavādhirāja, who is said to have conquered the whole earth, up to its four corners. His son was Nōḷambādhirāja, of whom it is stated that he was worshipped by all the *śimūdas*, by which, we have, perhaps, to understand that he brought them under his control and consolidated the work of his father. To this Nōḷambādhirāja and Janbbē (*l*. 19 f.), daughter of Rāchamalla-Vermādi² and Mahādeviyar (*ll*. 16 and 17), was born Mahēndrādhirāja-Nōḷamba (*l*. 24), described as having acquired the five great sounds (*śamadhīpata-pañchamahāśabda*)—the distinguishing *biruda* of a feudatory ruler³—though later on he is styled 'the favourite of (the goddesses) Fortune and the Earth (*śrī-prithivīvallabha*)' ⁴ like any other paramount sovereign. Mahēndrādhirāja belonged to the Pallava family and was an ornament of the Pallava race (*Pallavakula-tīlaka*)⁵ (*ll*. 20 to 23). It is recorded of him that he destroyed the race of Mahābali (*i. e.* the Bānas) (*l*. 24 f.) and was occupying, at the time of the record A., the palace (*śrīmīḍa*) at Tagaduru (*ll*. 36 and 37). In the Saka year eight hundred and fifteen, when the cyclic year Paridhāvin was current, on

¹ Compare Mr. Venkayya's remarks on the palaeography of the Ranastipūṇḍi grant of Vimalāditya (above, Vol. VI, p. 348).

² Rāchamalla bears the titles *Nāgarākya Koṅṇuṇivarma dharmamahārājādhirāja*, 'lord of Nandagiri' and 'ruler of Kovaḷa, the host of towns' (*ll*. 12 to 16).

³ Above, Vol. V, p. 216, foot-note 3.

⁴ *Ibid.* p. 201.

⁵ This epithet was also borne by Dantivarman-Mahārāja of the Triplicane inscription (above, Vol. VIII, p. 292 and p. 293, note 4) and by the *maṣam uḍalēśvara* Chiddanadēva-Mahārāja (*Annual Report on Epigraphy for 1905-06*, Part II, paragraph E).

Thursday, the fifth *tithi* of the bright half of Āṣāḍha, while the *nakṣatra* was Pūrva-Phalguni and Jupiter rose in (*i.e.* entered) the sign Dhanus, — two private individuals Nidhiyanna and Chandiyanna — sons of a merchant from Śrīmaṅgala — built a Jaina temple (*basadi*) at Tagadūra (l. 40). The former of these received from the king, free from all encumbrances, the village of Mūlapalli (l. 43 f.) and in his turn made it over to Kunakasēna-siddhāntada-Bhaṭāra, pupil of Vinayasēnasiddhāntada-Bhaṭāra of the Pogariya-gaṇa, the Sēn-ānvaya and the Mūla-saṃgha (ll. 47 to 51), for repairs, additions, worship, *etc.* in that *basadi* (l. 42 f.). The witnesses to this transaction were the four *saṃayins*,¹ the *nāḍa*, *nakara*, and the *naraśāsana* (ll. 52 to 55). Inscription B, which consists of 10 lines is written at the bottom of A. (all round the four faces of the pillar) in the same old Kanarese script as A. and in Kanarese prose. It records that a certain Lōkayya got from Ayyapadēva, son of Mahēndra-Nolamba, the village of Buduguru and made a gift of it to the Jaina temple built by Nidhiyanna — apparently identical with the one mentioned in A. The founder Nidhiyanna is also said to have presented a garden (?) for worship in the same temple.

From the foregoing it is evident that the subjoined records belong to the Nolambas who claimed descent from the Pallavas. The territory over which the Nolambas originally held sway has been suggested to be the small district of Nolamburge, mentioned in two Rashtrakūta records² of about the 9th century A.D., which, later on, appears to have received the appellation of Nolambavāḍi thirty-two thousand. This province, which must have been originally confined to the districts of Tumkur and Chitaldroog in the Mysore State, and part at least of the Anantapur District in the Madras Presidency, was gradually extended as the Nolambas rose into power, and in the 10th century A.D. included the major portion of the Bellary, Bangalore and Kolar districts. Portions of Salem and North Arcot must also have been in the possession of the Nolambas at the time of the subjoined record.³

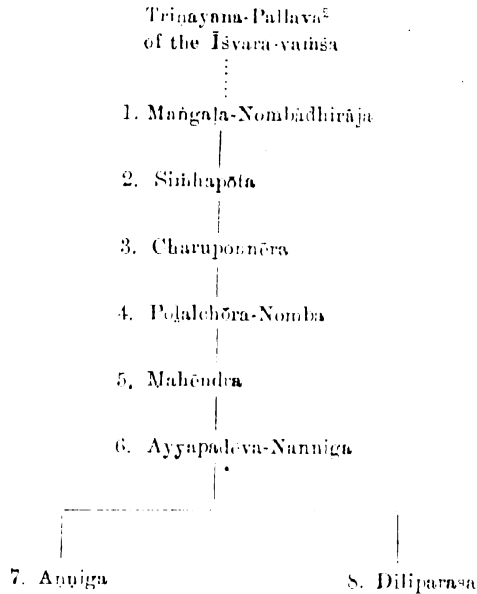
In his volumes on Chitaldroog and Tumkur (Vols. XI and XII of the *Epigraphia Carnatica*) Mr. Rice has collected a large number of Nolamba records which give us a fair outline of the history of that dynasty. Two pillar inscriptions from Hēmavuti in the Maḍaksira taluka of the Anantapur District and two from the town of Maḍaksira itself, have been included by

¹ *Samayins* are literally the members of a congregation or religion. Here, perhaps, the reference is to the four main divisions of the Jains who, like the Hindus, recognise the four castes, *viz.* the Brāhmanas, Kṣatriyas, Vaiśyas and Sūdras. The significance of the next three terms *nāḍa*, *nakara* and *naraśāsana* is not clear. The first means 'country' or 'country-folk'; the second, 'town' or 'town-folk' and the third perhaps signifies 'rulers of men' or 'officers of government.' What the author wants to say may be that the witnesses to the transaction were the whole Jaina community consisting of 'country-folk,' 'town-folk' and 'officers.' Mr. Venkayya suggests that the three terms in question, with the reflexive pronoun *īrārē* which follows them, may be meant to serve as a clause explaining what has been stated before. In other words, it may mean that the *saṃayins* who were witnesses to the present grant, are to be considered in themselves as good as the *nāḍa*, the *nakara* and the *naraśāsana* who, perhaps in ordinary cases, bore witness to public transactions.

² *Epigraphia Carnatica*, Vol. XI. Cl. Nos. 33 and 34 and Introduction, p. 7.

³ Dr. Fleet's *Kanarese Dynasties*, p. 318. That Nolambavāḍi included a part, if not the whole, of the Anantapur District is proved by the fact that Hēijeru, *i.e.* the modern Hēmavuti, the capital of the Nolambas, is situated in the Maḍaksira taluka of that district. As regards the influence which the Nolambas exercised about the end of the 9th century A.D. in the northern portion of the Salem District, we have the evidence of the subjoined records at Dharmapuri. About this period, North Arcot too must have been subject to Nolamba influence; for, the Āmbūr inscriptions of the time of Nṛpatuṅgavikramavarman refer to a cattle raid organised by the Nolamba against Āmaiṃr (above, Vol. IV. p. 180). The original territory of the Nolambas, however, was in the Tumkur and Chitaldroog districts of the Mysore State where their sway in the past is still testified to by the existence of a class of ryots known as Nopahas and of town-names like Nopavinkere (possibly a corruption of Nopambankere), Ayyamaṅgala (*i.e.* Ayyapamaṅgala, so called after Ayyapa, son of Mahēndra), Nolambapaṭṭana, Nannivāla, *etc.* (Mr. Rice's *Mysore Gazetteer*, Vol. II. pp. 163 and 509).

Mr. Rice in his *Tamkur* volume.¹ One of the Hemāvati epigraphs furnishes the following genealogy of the Nolambas :—



This record, which belongs to the time of No. 8 Diliparasa, is dated in Śaka 864 and is thus later than the Dharmapuri inscription (A.) by 50 years, *i.e.* about two generations. Consequently No. 5 Mahēndra may be identical with Mahēndrādhirāja-Nolamba or Mahēndra-Nolamba of inscription (A.) and No. 6 Ayyapaḍēva-Nanniga, with Ayyapaḍēva "the asylum of truth (*nanni*)" of inscription (B.). This identification further enables us to identify No. 4 Poḷalchōra-Nomba and No. 3 Chārupoṇṇēra with Nolambādhirāja and Pallavādhirāja³ of the Dharmapuri record. We do not know of any dated records of these two last mentioned kings; but Mr. Rice refers to some from the Chitaldroog District⁴ which may prove that Pallavādhirāja-Chārupoṇṇēra of the foregoing genealogy—son of Siṅhapōta—was a contemporary of the Rāshtrakūṭa king

¹ *Ep. Carn.* Vol. XII. St. Nos. 24, 25, 35 and 36.

² Trinayana-Pallava is synonymous with Trilōchana-Pallava, Mukkaṇṭi-Pallava or Mukkaṇṭi-Kāḍuveṭṭi (as the name sometimes appears in Telugu inscriptions). Trilōchana was the mythical Pallava king who was ruling the Telugu country prior to the advent of the Chalukyas under Vijayāditya of Ayōḍhyā. In the mythical account of the Eastern Chalukyas given in copper plates from the time of Vimalāditya downwards, Trilōchana-Pallava is mentioned as the king who opposed Vijayāditya in his victorious campaign against the south and perhaps also killed him (above, Vol. VI. p. 352, text, ll. 16 and 17). Trilōchana is also mentioned in Telugu inscriptions as the contemporary of the early Chōḷa king Karikāla to whom he was subordinate. Mr. Venkayya places Karikāla (and consequently also Trinayana-Pallava) roughly about the end of the 5th century A.D. The Īśvara-varṇa to which Trinayana-Pallava belonged (as disclosed by the Hemāvati record) is not mentioned elsewhere. One record from Nandalūr (No. 580 of the Madras Epigraphical collection for 1907) actually traces Mukkaṇṭi-Kāḍuveṭṭi to the third eye of Śiva (Īśvara). The Pallavas of Kāñchi traced their descent from Brahmā, through many Purāṇic sages, to the Mahābhārata hero Asvatthāman.

³ These two names appear more like general appellations and may have been borne by any one of the Nolamba kings who claimed descent from the Pallava family, whereas, those given in the genealogical record from Hemāvati were, perhaps, the real names of the two Nolamba rulers who immediately preceded Mahēndrādhirāja.

⁴ *Ep. Carn.* Vol. XI. St. Nos. 32 and 34.

Jagattuṅga-Prabhūtarsha-Gōvinda III. whose dates range from A.D. 794 to 813¹ and was, as a feudatory of that sovereign, ruling the Nolambalge one thousand and Nūṅṅunda three hundred districts. Coming to Nolambādhirāja or Polalechōra-Nomba of the Hemāvati inscription, we gather from the subjoined record that he married Jāabbe, the daughter of the Western Gaṅga king Rāchamalla-Permāṇḍi. This identical relation-ship is mentioned in two other records of Mahēndra—one from Hemāvati in the Anantapur District and the other from Baragur in the Sira tāluka of the Tumkur District.² These two inscriptions tell us that Jāabbe was the daughter of Rāchamalla and the younger sister of Nitimārga-Permāṇḍi. According to Dr. Fleet, Rāchamalla, the father-in-law of Nolambādhirāja, is identical with Satyavākya-Rājamalla (A.D. 840 and 870-71).³ As the earliest record hitherto discovered of Mahēndradhirāja-Nolamba is dated in Śaka 800, we may tentatively fix the lower limit of Nolambādhirāja's reign at A.D. 878-79. And as the father of Nolambādhirāja, *viz.* Pallavādhirāja, was a feudatory of the Rāshtrakūṭa king Gōvinda III. (A.D. 794 to 813), the upper limit would be 813 A.D. Thus, Nolambādhirāja—the second king mentioned in the subjoined record—may be presumed to have ruled between A.D. 813 and A.D. 878-79, though the period covered by this interval is an unusually long one.

¹ We arrive at the same result if we go back two generations from the earliest available date of Mahēndradhirāja, *viz.* A.D. 878-79 (St. 38), and shall be near to the close of Gōvinda's reign. Still another synchronism from a Chitaldroog record may help us to settle the probable period of Chāruponnēra. Chāruponnēra's father Simhapōta is therein mentioned (*ibid.* Cl. 8.) as the subordinate of a certain Permanaḍi, who, as the name suggests, was evidently a Western Gaṅga king. According to Mr. Rice, Permanaḍi was a title which the early Western Gaṅga king Śrīpuruṣa-Muttarasa "took away from the king of Kāñchī" (*Mysore Gazetteer*, Vol. I. p. 31 and *Ep. Carn.* Vol. VIII. Nr. 35). Dr. Fleet assigns this Śrīpuruṣa to the period A.D. 765 to 805 (*Ep. Ind.* Vol. VI. p. 64). Consequently, the time of Chāruponnēra, son of Simhapōta, must have been subsequent to A.D. 805 as was already found to be the case.

² *Ep. Carn.* Vol. XII. St. Nos. 24 and 38. Both of these inscriptions have been translated by Mr. Rice on pp. 91 and 94 of his Tumkur volume. Here, he connects *Jāyabhey eubol mahādēvi* of both the records, with *Nolambādhirājarātange* which precedes a long parenthetical clause giving the parentage of Jāyabbe. By separating the expression *Nolambādhirājarātange* into *Nolambādhirājara* and *tange*, he arrives at the conclusion that the sister (*tange*) of Nolambādhirāja was married to the Gaṅga king Rāchamalla. Jāabbe (or Jāyabbe), we know, was the queen of Nolambādhirāja and mother of Mahēndra. If, accordingly, the phrase *Jāyabhey eubol mahādēvi* is to be correctly connected with the word *Nolambādhirāja*, the latter must, according to strict grammatical rules, end in the dative. But this would not be the case if we divide, as Mr. Rice does, the phrase *Nolambādhirājarātange* into *Nolambādhirājara* and *tange*. I think it is more natural to divide it into *Nolambādhirājar* and *ātange*. That this is actually intended is apparent from what we find in the subjoined record which states that Mahēndradhirāja was born to Nolambādhirāja (*Nolambādhirājaryam*) and to Jāabbe (*Jāabhegam*). Mr. Rice's wrong interpretation of this phrase is evidently also responsible for the statement in the *Mysore Gazetteer*, Vol. I, p. 307, that "Pallavādhirāja's daughter was married to the Gaṅga king Rāchamalla." An inscription at Chikka-Madhure in the Chalkere tāluka (*Ep. Carn.* Vol. XI. Cl. 33), however, seems to prove that the Gaṅgas and the Nolambas were related by intermarriage already in the reign of Simhapōta. It is here stated that Permāṇḍi (*i.e.* the Western Gaṅga king Śrīpuruṣa-Muttarasa) married the daughter's daughter of Simhapōta.

³ Above, Vol. VI. p. 66. Mr. Rice suggests that the Nolambādhirāja mentioned in an undated Gaṅga record of Nitimārga at Kendatti-Maḍivāla (*Ep. Carn.* Vol. X. Cl. 79) and the Nomba king of the same name mentioned in the Pallava record at Bhōḡa-Nandi (*ibid.* Cl. 26), also undated, may both be identical with Nolambādhirāja-Polalechōra (*ibid.* Introduction, pp. xviii and xix)—father of Mahēndradhirāja and brother-in-law of Nitimārga. This suggestion does not appear to be correct; for, Nitimārga-Permāṇḍi ruled under whom the former Nolambādhirāja is stated to have been ruling the district Gaṅgarasāra is, I believe, identical with Nitimārga-Permāṇḍi Rājavikrama whom Dr. Fleet places between A.D. 810 and 840 and not with Nitimārga, the unidentified son of Satyavākya Rāchamalla. Nolambādhirāja of the Nandi record does not appear to have been a feudatory chief but an independent Nolamba sovereign who 'was ruling the earth' (*prithvī-rājyāṁ geṇ*) without any overlord. Very probably he is identical with Immaḍi or Immaḍi-Nolambādhirāja whose record of Śaka 899 is found at Kandavūra not very far from Nandi (*Bombay Gazetteer*, Vol. I. Part II. p. 332 and *Ep. Carn.* Vol. X. Cl. 45). Nitimārga, the brother-in-law of Nolambādhirāja-Polalechōra, did not, probably, succeed to the Gaṅga throne; for, we know from the Huskuri inscription that Satyavākya Rājamalla's chosen successor (*prearaja*) was Būtarasa (above, Vol. VI. p. 66).

Of Mahēndrādhirāja-Nolamba the subjoined record states that he destroyed the family of the Mahābali (i.e. the Bāṇas).¹ The Baragūr and the Hēmāvati records report that Mahēndrādhirāja "uprooted Chōra and others of his kinsmen." The Chōra here mentioned may refer to the Chōlas of the Telugu country,² a branch of whom appears to have been ruling about Hēmāvati and Nidugal about that period.³ How these Chōlas of the Telugu country were 'kinsmen' of the Nolambas, is not quite clear. But in an inscription from the Maddagiri taluka of the Tanukur District (*Ep. Carn.* Vol. XII. Mi. No. 102) Chhaladāṅkakāra Chōḷiga, who is referred to about 900 A.D. by Mr. Rice, is stated to have been of Pallava descent. A later Chōla chief of Nidugal had the prefix 'Vira-Nolamba' added to his name.⁴ It may, perhaps, thus be possible to explain how the Chōras mentioned in the Baragūr and Hēmāvati inscriptions were 'kinsmen' of the Nolambas. The statement that Mahēndrādhirāja "destroyed the Bāṇas" is not a mere boast; for, the very existence of the subjoined records (A.) and (B.) almost on the borders of, if not actually within, the Bāṇa country, proves beyond doubt the occupation of that part of the country by the Nolambas. From an inscription at Būḍidepalle⁵ in the Puṅganūr Zamindari which, on palaeographical grounds may be referred to about the 9th century A.D., we learn that the Nolamba raided Puli-nāḍu (in the Bāṇa territory) in the reign of Mahāvali-Bāṇarasa Bānavidyādhara. If this Bānavidyadhara be identical with the Bānavidyadhara Mahābali-Vamarayar "who was governing (the country) to the west of the Telugu road" as a subordinate of the Gaṅga-Pallava king Nripatūṅga, his date would fall into the last quarter of the 9th century A.D.⁶ And, as Mahēndrādhirāja's conquest of the Bāṇas is to be referred to about the same period, the raid on Puli-nāḍu recorded in the Būḍidepalle inscription may be supposed to have occurred in the early part of the reign of Mahēndrādhirāja and would, in that case, be but the commencement of his campaign against the Bāṇas, which eventually earned for him the title 'destroyer of the Mahābali-race.'

Pallava sovereignty came to an end about the middle of the 8th century A.D. and in the subsequent struggle for power and supremacy among the various tribes that owed allegiance to the Pallavas, the Nolambas were often ranged against the Bāṇas. The incidents recorded in the Baṅgavāḍi *viragat*? for instance, show that during the reign of the Gaṅga-Pallava king Vijaya-Narasimhavikramavarman, Skanda-Baṇādhirāja met in battle Dadiya (Daḍiga), Baṇarāja and Mahēndravikrama. During the reign of the Vaidumba-Maharāja Gaṇḍa-Tripētra, Bāṇarasa and Vaidumba-maharāja marched on Soremaṭi and were met on the battlefield by the Nolamba, Rāchamalla and Daḍiga.⁸ An inscription at Pedda-Tippasamudram in the Cuddapah District states that the Vaidumba king Gaṇḍa-Tripētra fought with Nolombi (i.e. the Nolamba king) on the battlefield just referred to.⁹ The *viragat* at Chodalla near Puṅganūr¹⁰ belongs to the reign of Mahāvali-Bāṇarasa and states that the king on behalf of the

¹ An undated inscription in the Bowringpet taluka of the Kolar District (*Ep. Carn.* Vol. X. Bp. 64) states that Mahēndrādhirāja was ruling the district Gaṅgauskāra. This indicates his feudatory position, though the record does not expressly state it. At any rate, it must be referred to a period before A.D. 878 when, as will be shown in the sequel, Mahēndra must have extended his kingdom and become an independent sovereign. The feudatory position of Mahēndra thus suggested would reduce the long period of rule of Nolambādhirāja, arrived at on the previous page, by at least a few years.

² *Annual Report on Epigraphy* for 1904-05, Part II, paragraph 5. The Mēlāgiri inscription of Śaka 896 refers to a Pallava prince named Chōrayya Nolamba (*Ep. Carn.* Vol. X. Mb. 84). Another record of Śaka 933 (*ibid.* Cl. 118) mentions a Nolambādhirāja-Chōrayya. It is, therefore, not impossible that the Chōra of the Hēmāvati and Baragūr records was the name of one of the contemporaneous kinsmen of Mahēndra.

³ *Ep. Carn.* Vol. XII. Introduction, p. 7.

⁴ *Ibid.* Vol. XI. Cl. 21.

⁵ No. 571 of the Madras Epigraphical collection for 1906.

⁶ *Annual Report on Epigraphy* for 1903-04, paragraph 26.

⁷ Above, Vol. VII, p. 22. Another *viragat* noticed at the end of the same article mentions Mahāvali-Bāṇarasa on one side and Nolamba, Rāchamalla, Mayindaḍiye and Daḍiga on the other.

⁸ No. 295 of the Madras Epigraphical collection for 1905.

⁹ No. 533 of the same collection for 1906.

¹⁰ No. 543 of the same collection.

Permanaḍi led an offensive campaign against the **Noḷamba**, **Rāchamālla** and **Mayindaḍi** and met them in battle at **Soremaṭi**. We have already referred to the raid into Puli-naḍu by the **Noḷamba** during the reign of Bāṇavīdyadhara. In the reign of the Bāṇa king **Vijayādityan Virachūlāmaṇi Prabhumēru**,¹ a certain **Kāḍuvattī Muttarasan**, perhaps connected with the **Noḷambas**, attacked **Kōyātūr**, the modern Laddigam near Puṅganūr² in the Bāṇa territory. Thus, in these early conflicts we always see the **Noḷambas** opposed to the **Bāṇas** and it is not unlikely that herein we have to seek for the cause which led to the destruction or complete conquest of the **Bāṇas** by the **Noḷamba** king **Mahēndrādhiraḷa-Noḷamba** which is claimed for him in the Dharmapuri inscription A. It will also be easy, now, to see how **Noḷamba** records came to exist in such large numbers in the Bangalore and Kolar districts of the Mysore State which apparently belonged partly to Gaṅgavāḍi 96,000³ and partly also to Perambanappāḍi—the territory of the **Bāṇas**. Mahendra before he entered into hostilities with the **Gaṅgas** and the **Bāṇas** appears to have been a subordinate of the former ruling the **Gaṅgasāsira**.⁴ What led to his hostilities with the **Gaṅgas** it is not possible to say at present.⁵ The fact that Rācheyan-Gaṅga, as stated in the Iggaḷi inscription, died in battle against the **Noḷamba** (i.e. Mahēndrādhiraḷa) about A.D. 891—927 and that Ereyappa (A.D. 908 to 938) “governed the Gaṅgavāḍi province as a united whole after depriving all his enemies of their power”⁶ shows clearly that Mahēndrādhiraḷa, at least during his lifetime, held under subjection a pretty large portion of the Gaṅgavāḍi province. This perhaps accounts also for the existence of an intrusive record of his time at Tāyalūr in the Mandya taluka of the Mysore District⁷ (the very heart of the **Gaṅga** country) which gives for Mahendra the date Śaka 817—the latest known for him so far. It will be enough to state before closing this paragraph, that the **Noḷambas** started a petty state in and around Hēmavati in the Tumkur District about the beginning of the 8th century A.D. and continuing to hold it as the subordinates of the Rāshtrakutas and the **Gaṅgas**, they fell into frequent conflicts with the **Bāṇas**, the **Vaidumbas** and the **Chōḷas** and even with their overlords the **Gaṅgas**. About the end of the 9th century A.D. they found a favourable opportunity and rose to eminence under Mahēndrādhiraḷa-Noḷamba.

A new name in the succession list of the **Noḷambas** which, as will be shown below, has to be placed between Mahendra and his son Ayyapa, has apparently been missed by Mr. Rice in his treatment of the chronology of that family. From an inscription at Āvani in the Mulbāgal taluka of the Kōlār District,⁸ it appears as if Mahendra had a brother called **Iriya-Noḷamba** who was born of a different mother. The inscription states that **Divabbarnasi** or **Dīvalāmbā**, born of the Kaḍamba family, was the chief queen (*agra-mahishī*) of Poḷalchōra, who, as stated

¹ No. 542 of the Madras Epigraphical collection for 1906.

² *Annual Report on Epigraphy for 1906-07*, Part II, paragraph 38. Bp. No. 13 of Mr. Rice's *Epigraphia Carnatica* Vol. X. refers to an earlier conquest of the same place and states that the conqueror Mādhava-Muttarasar belonged to the **Gaṅga** race.

³ Kolāhālapura, the modern Kōlār, was built by the mythical **Gaṅga** king Kōlāhala in the great Gaṅgavāḍi-vishaya. Bempūr (Bēgūr) twelve in the Bangalore District was granted to one of his subordinates by Ereyappa who was ruling over the Gaṅgavāḍi 96,000. The large number of **Gaṅga** records on stone both in the Bangalore and Kōlār districts prove that these districts were included in the **Gaṅga** dominions. In the Bangalore District a good portion of the agricultural population of the Wokkaliga sect belong to a subdivision called Gaṅgaḍikāra. This name, according to Mr. Rice, is derived from Gaṅgavāḍi—the country of which these people were the original inhabitants.

⁴ Mulbāgal, Chintāmaṇi and Bowringpet talukas of the Kōlār District bear traces of the supremacy of the **Bāṇa** kings over these parts; Mr. Rice's *Mysore Gazetteer*, Vol. II, p. 105.

⁵ **Noḷambādhiraḷa**, father of Mahendra, was ruling the same district as a feudatory of the **Gaṅgas**; see above, p. 59, footnote 3.

⁶ It is not unlikely that, in the matter of succession to the **Gaṅga** throne after the death of Rājamalla, there were disputes between his son Nitimārḡa (not identified) and the *gararāja* Satyavākya Butuga I. the actual successor of Rājamalla. Perhaps Mahendra helped his brother-in-law Nitimārḡa against Butuga I.

⁷ Above Vol. VI, p. 68.

⁸ *Ibid.* p. 49.

⁹ *Ep. Carn.* Vol. III. Md. 13.

¹⁰ *Ibid.* Vol. X, Mb. 38.

above, is identical with **Notāmbādhira**ja, father of Mahēndra. From the way in which Iḡiva-Notāmba is introduced in the inscription, it looks as if he was born of Divālāmbā after Mahēndra's accession to the throne, or, if born earlier, his claims to succession had been overlooked in preference to those of Mahēndra, who had perhaps stronger support than Iḡiva-Notāmba. Still it is not possible to assert that, after Mahēndra, the succession passed on direct to his son Ayyapa. The only sure date for Ayyapa hitherto known is Śaka 841.¹ Between this and Śaka 817, the latest known date for Mahēndra, there is an interval of nearly one generation. Mr. Rice refers to two inscriptions of the time of **Notāmbādhira**ja-**Nolipayya**, from the Madlagiri taluka of the Tunkūr District,² one of which supplies the date Śaka 820, Paiṅgala. This **Notāmbādhira**ja-**Nolipayya** is believed by Mr. Rice to be the same as Ayyapa. But we know that the latter's distinctive surname was Nanniga and not **Nolipayya**. It is not impossible, therefore, that Iḡiva-Notāmba, the son of Divālāmbā and step-brother of Mahēndra succeeded the latter under the name **Notāmbādhira**ja-**Nolipayya**.³ If this conjecture is proved by future researches to be correct, it follows that Iḡiva-Notāmba mentioned in the Āvani record was the son of Divālāmba and not her grandson (**Dilipayya** Iḡiva-Notāmba) as Mr. Rice puts it.⁴ Unfortunately the record is not dated. Otherwise, it would have given us the date of Mahēndra's death and that of the succession of **Nolipayya**; for, it states that Divālāmbā on the death of Mahēndra built a temple and called it **Notāmba-Nārayaṇēśvara** after **Notāmba-Nārayaṇa**, one of Mahēndra's *hīndas*. She also granted the village of **Aviṇāsi** (Āvani) and called it **Polalchōra-maṅgaḷa**, perhaps after the name of her husband and in it constructed the tank **Divāḷabba-saundra** after her own name.

Ayyapadeva, son of Mahēndra, must have succeeded **Nolipayya**. Of him we learn from inscription (B.) that he had the *hīnda* "the asylum of truth (*nannā*)."⁵ It is this *hīnda* evidently that accounts for his other name **Nanniga** or **Nanniga**, which occurs in his inscriptions. He was the contemporary of the Gaṅga king **Eroyappa** and about A.D. 938 fought with the latter's help the battle of **Tumbepādi** against **Vīramahēndra** whom Dr. Fleet has identified with the Eastern Chalukya king **Chālukya-Bhima II**.⁶ The only date available for Ayyapa from inscriptions published hitherto has been Śaka 841, Īśvara=A.D. 918-19. Although Ayyapa must, in the early part of his reign have been at war with the Gaṅgas,⁶ while the latter were attempting to regain what they had ceded to Ayyapa's father Mahēndradhira

¹ *Ibid.* Vol. XII, Sl. 30. The Śaka date 841 does not agree with the cyclic year Vikrama. It is two years too early. The same cyclic year without the Śaka date is given for Ayyapadeva in *Ep. Carn.* Vol. XI, Jl. 29. But Gl. 62 of the same volume gives the correct cyclic year Īśvara which corresponded to Śaka-Saivāt 841 current.

² *Ibid.* Ml. Nos. 27 and 52.

³ **Notāmbādhira**ja-**Nolipayya** (= **Nolipayya**) receives the surname **Iḡiva-Notāmba** **Nolipayya** (**Nolipayya**) in two records from the Kolar District (*Ep. Carn.* Vol. X, Kl. 193 and Bp. 1). If this refers to **Dilipayya**, the grandson of Mahēndra, as Mr. Rice takes it, it appears to have been applied to him in accordance with the custom by which grandchildren are often named after their grandfathers; we may thus have to presume that **Dilipayya**'s surname was not that of his direct grandfather Mahēndra but that of the latter's brother **Iḡiva-Notāmba** **Nolipayya** (I.).

⁴ *Ibid.* Introduction, p. xiv. Evidently the mistake is due to his taking **Divāḷabbarasi** and **Divāḷabbarasi** to be two distinct individuals. But the record does not admit of any such interpretation.

⁵ Above, Vol. VI, p. 47.

⁶ See, for example, *Ep. Carn.* Vol. XII, Ml. 74.

⁷ The **Notāmbas** seem to have been in conflict with the Eastern Chalukyas from still earlier times. **Gunuga-Vijayāditya III**. (A.D. 844 to 888) is stated to have "cut off the head of Maṅgi in battle." The **Maliyapūṇḍi** grant of **Amma II**. (above, Vol. IX, p. 48 f.) says that this Maṅgi was "the king of the great **Notāmba**śāstra (*i.e.* the **Notāmbavādī** country)." We do not know of any ruler of **Notāmba**śāstra about this period, that bore the name or surname **Maṅgi**. The long interval between 844 and 878 A.D., noticed already, must have counted more than one **Notāmba** king besides **Notāmbādhira**ja **Polalchōra**. Perhaps Maṅgi was one of these. **Notāmbādhira**ja, the first historical ancestor of the Nala above, was, according to the **Hēmaṇḍi** inscription, known to the **Kurṇātas** (*i.e.* the **Rāshtrakutas**) as **Maṅgi**, &c. The Maṅgi of the **Maliyapūṇḍi** grant might have been named after this early Maṅgaḷa.

are to be taken as literally true,¹ Ayyapa must have fallen in the fight with Chālukya-Bhīma II. Dr. Fleet places this event about the end of Egeyappa's reign, *i.e.* between A.D. 934 and 938. Accordingly, we may perhaps infer that Ayyapa ruled from Śaka 841 (= A.D. 918-19) to Śaka 860 (= A.D. 938-39). But his records registered by Mr. Rice in the volumes of the *Epigraphia Carnatica* do not assign to him dates later than A.D. 920. After Ayyapa's family appears to have gradually declined till it was subjugated by the Chōla king Rājaraṇa I. of Tanjore in A.D. 998-99.²

The Nolamba occupation of Tagadūru which is established by the existence in it of the records of Mahēndra and his son Ayyapa is corroborated by another inscription³ on a broken pillar discovered in the Māriyammaṅ temple at old Dharmapuri. It registers the grant of a tank (?) called Marudamēri by Mahēndra-Nolamba in Śaka 800 (corresponding to the cyclic year Vilambi) to the teacher Ponnera-goravar who, as the suffix *goravar* indicates, must have been a Śaiva.⁴ It is also recorded in this inscription that the tank after repair was placed by the teacher in the hands of the *śamayaṅis*.⁵ On this occasion, the merchants (evidently those of Tagadūru), among whom figure Chundiyaṅṇa and N[i]ddhiyaṅṇa, the builders of the Jaina *basadi* recorded in inscription A., [assigned] tolls on certain commodities as a *dēvadāna*. The inscription being broken, it is not possible to say to what particular temple the *dēvadāna* was intended. The record at any rate supplies us with two important facts, *viz.* (1) that already, in Śaka 800 (the earliest date for Mahēndra, known also from the Baragūru record) Mahēndra had occupied Dharmapuri and the surrounding country, and (2) that the Śaiva and the Jaina faiths (*śamaya*) were flourishing side by side at Tagadūru under the patronage of the Nolamba kings towards the close of the 9th century A.D. Still another fragmentary inscription on a pillar of black granite in the Mallikarjuna temple at old Dharmapuri⁶ begins with the phrase *svasti Pallava-īraṇṇiya* and introduces Nolambādhiraṇa and the Gaṅga king [Rachamalla] in the very same terms as inscription A. The record does not appear to have contained any Śaka date but the month, fortnight, *tithi*, week-day, *etc.* are given on one of the mutilated

¹ Above, Vol. VII. p. 187, text line 38.

² In the Dēśi plates of the Rāshtrakūṭa king Kṛṣṇa III., dated in Śaka 862, a Pallava king named Anniga is said to have been defeated by Kṛṣṇa III. (Above, Vol. IV, p. 191). It is not unlikely that this Anniga was the son of Ayyapa.

³ The earliest Chōla inscription mentioned in the *Epigraphia Carnatica* (Vol. X. Introduction, p. xxiv) is one of Maḍiregaṇḍa Kō-Panākēśarivarman. Mr. Rice himself doubts if this could be attributed to the early Chōla king Parāntaka I. The next sure record is one of Rājaraṇa I. from the Hoekōge tālukā (*Ep. Carn.* Vol. IX. Ht. 111). Rājaraṇa's conquest of Gaṅgapāḍi, Nuḷambapāḍi and Tadiyapāḍi are mentioned for the first time in his records of the 14th year. Consequently, we have to suppose that Rājaraṇa overran these provinces in A.D. 998-99, but perhaps allowed the rulers to continue governing their kingdoms as Chōla feudatories. For, Ht. 111 states that in Śaka 920—the very year in which Rājaraṇa must have entered Mysore—Gannasa, son of Ayyapa-dēva (apparently a Nolamba) was ruling a portion of Daḷigavāḍi as a feudatory of the Chōla king. In (Śaka 923) the 16th year of Rājaraṇa, a certain Nolambādhiraṇa made a grant in his capacity as the general of the Chōla emperor (*Ep. Carn.* Vol. X. Mb. 208). Nolambādhiraṇa Chōrayya, with Nolamba attributes, was ruling in Śaka 933 also as a tributary of the Chōla king Mummāḍi-Chōla (Rājaraṇa I.) (*ibid.* Ct. 118). In the 25th year of Rājaraṇa I. (*i.e.* A.D. 1009) Tagadūr-nāḍu was ruled by a Chōla subordinate named Pañchavaṇ Brahmadhiraṇa (Madras Epigraphical collection for 1909, No. 254) and was included in the Muḷvāy-rāṇya in the reign of the Vijayanagara king Dēvarāya I. (*ibid.* No. 251). It may be pointed out that Kl. 75, which Mr. Rice supposed to be one of Rājaraṇa I., dated in his 7th year (*ibid.* Introduction, p. xxiv), is a record of Rājaraṇa II.; for the introductory phrase *pā maruṇiya polit-ēḷu* occurs in some of the Tamil records of the latter.

⁴ No. 348 of the Madras Epigraphical collection for 1901.

⁵ See Dr. Kittel's Kannada-English Dictionary, s. v. *gorava*; and above, Vol. VII, pp. 200 and 202. It may be noted that *goravaḍiḡa* is also used as an honorific title attached to the names of Jaina teachers.

⁶ See above, p. 57, footnote 1. *Samayaṅ*, here evidently denotes the adherents of the Śaiva *śamaya*. Dr. Winslow in his *Tamil and English Dictionary* mentions "twelve principal religious systems (*śamaya*) of which six are approved and six rejected by the Śaiva sects."

⁷ No. 306 of the Madras Epigraphical collection for 1901.

faces.¹ The donee here was a certain **Bhairavaśakti-Bhaṭṭāra** of **Nandi**. **Bhairavaśakti**, as his name indicates, must have been a Śaiva preceptor like **Ponnēra-goravar** of the record just quoted, and **Nandi** is undoubtedly the village of that name at the foot of the historic hill **Nandagiri** in the **Kōlar** District.

Tagadūru, in which the **Jaina** temple was built by the merchants **Nidhiyanna** and **Chandiyanna**, has been identified with the modern **Dharmapuri** where the pillar was found.² Neither the **Jaina** temple nor the palace (*śrīmāḍa*) referred to in I. 36 could now be traced.³ **Tagadūru** was, at this time, perhaps, a very important city, and from what is said of it in an undated inscription⁴ on a stone set up on the bund of the big tank at old **Dharmapuri**, it was, as it were, "a reflected image of the whole earth; for in it were:— this⁵ Śaiva teacher **Vidderāśi**; the temples **Kali-Chōrēśvara**,⁶ **Pallavēśvara**, the great **Bhōgēśvara**, the magnificent and spotless **Nanneśvara** and **Bhujāṅgēśvara** of **Kāñchi** which shone in its imperial (?) fame; the enclosing walls (*prākāra*) and the pleasure-gardens (*nandana-vana*) of kings who were as powerful as lions."⁷ The village **Mūlapaḷli** which was granted to the **Jaina** temple and the two other villages which touched its boundary line have been kindly identified for me by Mr. C. Hayavadana Rao, B.A., B.L. He writes:—**Mūlapaḷli** is probably represented by the modern village of **Mulakāḍu**, 9 miles west of **Dharmapuri**. **Sombalattūru** may be **Sommanahalli**, now a railway station on the **Morappur-Dharmapuri** section of the **South Indian Railway**, and **Budugūru** is apparently **Budugunhalli**, about 7 miles south of **Dharmapuri**. It may be noted that **Budugūru** which is mentioned in I. 86 of (A.), is the object of the grant in inscription (B.).

¹ *Bhadrastadī-matī* śada bahula-pakṣhāda tadī[ga]yūn Brihaspati-vāraṇm Rēvatī [nakṣa]tramañ Vṛddhīy ambada nitya-gō[ga]mañ[m]āge Kanne-saṅkrāntiya tat-kā[ḍa]lā[ḍa]lā[ḍa]. The details of this date, which is probably one of **Mahēndrāthīrāja**, were submitted to Professor **Jacobi** of **Bonn** for verification. He remarks:—"Kanyā-saṅkrānti fell on Thursday (1) 21st August 891 A.D., which day was **Bhādrapada** ba. di. 3. But the moon had left **Rēvatī** and stood in **Aśvini** and the *gōga* **Vṛddhī** was just over and **Dhruva** was the current *gōga*; (2) 25th August 880, but this was **Bhādrapada** ba. di. 2 with *nakṣatra* **Rēvatī** and *gōga* **Vṛddhī**. These are the only possible years."

² Above, Vol. VI, p. 331. In two later inscriptions of about the 12th century A.D. found at **Dharmapuri** (Nos. 307 and 308 of the **Madras Epigraphical** collection for 1901) the place is called **Tagadūr** in **Tagadūr-nāḍu**, a sub-division of the **Ganga** country (*Gaṅga-nāḍu*). It is not known when and why the name of the town was changed to **Dharmapuri**. The *Madras Manual of Administration*, Vol. III, p. 271 states that it is derived from the name of a local chief called **Dharmarajah**, who is not known to any epigraphical records. It is doubtful also if we could connect the name **Dharmapuri** with **Dharmavohal** which is mentioned in the **Bangūr** record of the **Nolamba** king **Mahēndra**, as having been ruled by **Parama-Mahādēvi**, a lady of the royal household. In the records of this period found at **Dharmapuri** and in the **Tamil** poem *Paranāṇṇura*, the place is known only as **Tagadūru**.

³ I have been informed by Mr. C. Hayavadana Rao, B.A., B.L., who inspected the place, that "a few hundred yards from the temple of **Malikārjuna** in old **Dharmapuri** and just opposite the **European** cemetery, there is a small slab bearing **Jaina** figures." This perhaps is the only relic of the **Jaina basadi** built by **Nidhiyanna** and **Chandiyanna** at **Tagadūru** (**Dharmapuri**).

⁴ No. 309 of the **Madras Epigraphical** collection for 1901. The old **Kanarese** characters in which this record is written are beautifully engraved and present a box-headed type which is unique. They may be referred to about the same period as the **Nolamba** records. **Vidderāśi** (i.e. **Vidyārāśi**) in whose praise the **Kanarese** verses are composed must have been a teacher of great fame. Perhaps he was one of the two preceptors of the **Kālamukha** ascetic **Malikārjuna** of **Madura** mentioned in an inscription from **Koḍumbāḷūr** (No. 129 of the **Madras Epigraphical** collection for 1907).

⁵ The demonstrative 'this' is used with reference to a figure of the ascetic engraved on the slab, below the inscription.

⁶ The temple of **Chōrēśvara** at **Kadalattūr**, a village quite close to **Dharmapuri**, is, according to Mr. **Hayavadana Rao**, "a typical **Chōḷa** temple and contains numerous inscriptions on its walls in **Telugu** and **Tamil**." He thinks that this may represent the old **Kali-Chōrēśvara**.

⁷ The verse runs:

Kali-Chōrēśvara-|Pallavēśvara-mahā-Bhōgēśvara-gottunga-nirmala-Nanneśvara-kirtti-śaṇa-mala-|Kāñchi-Bhujāṅgēśvara-r-vvula-kundurava-|Epa-nandana-vana-prākāra-saṁsthā|nadi-n-palak-ella-|nāḍa-dandam-|ṣṭya Tagadūr-|Vidderāśindrarina.

On the date of inscription A., Professor Jacobi of Bonn, to whom I had submitted the details for verification, has very kindly contributed the following :—"The date won't come out right. The Paridhavi year was 892. On the 1st June of that year Jupiter entered Dhanus. Āshāḍha su. di. 5 fell on 3rd June, Saturday, *not* Thursday, and the *nakshatra* was Magha, *not* Pūrva-Phalguni." Inscription B. is not dated, but may be referred to the beginning of the 10th century A.D.

INSCRIPTION A.

TEXT.¹*West face.*

- 1 ॐ Śrīmatān jñānarūpānān lō-
- 2 kālōk-āvalōkinā[m] [l*] śāsa-
- 3 nasya Jinēndrapā[m] bhadrām
- 4 bhūyān-nirantaram [ll l*] Svasti Pa-
- 5 llav-ānvayāya [ll*] Vijita-cha-
- 6 turanta-mahimaṇḍala-śrī-
- 7 Pallavādhirāja maguṇ a-
- 8 vanata-samasta-sāmanā-
- 9 makuta-ma[n]ji-kiraṇ-ara-
- 10 nita-cha[raṇa]-sarasīru-
- 11 ha-śrī-[No][lam*][b]ādhirāja-
- 12 rgga[m] svasti [Satyav*]ākya Koṅgu-
- 13 nivarṇma [dharmma]mahārā-
- 14 jā[dhirāja Na]n[da]giri-nā-
- 15 tha Kova[lāla]-puravarō-
- 16 śvara śrī-R[ā]chamalla-Vermma-
- 17 dīga[gaṇ Ma[hā]dēviyarggaṇ
- 18 puttīdō[l-akhi]la-[bh]uvana[ta]-
- 19 la-ratna . . [ya]rappa | Jān-
- 20 bboga[m] putt[īdō]m samadhiga-
- 21 ta-pañchamahāśabda- Pallav-ā-
- 22 nvaya-śrī-prithuvi-vallabha Pa-
- 23 llav[a]kulatilaka śrī-Mahō-
- 24 ndrādhirāja-Noḷamba Mahā-
- 25 bali-kula-vidhvamsanam geydu
- 26 prithuvi-rājyam geyyuttirō³ [ll*]

South face.

- 27 Svasti [ll*] ³Saka-nṛipa-kāl-ātita-
- 28 samvatsaramgaḷ-entunūra-
- 29 padinaydan[o]ya Paridhā-
- 30 viy-eimba sa[m]vatsara ⁴pravarttiṇe
- 31 Āshā[dha]māsada śukla-
- 32 pakshada pañchamiyu Bṛi-
- 33 haspativāramu Pūrva-Pā⁵

¹ From three sets of inked stampages prepared in 1901.² Read *geyyuttirō*.³ Read *Saka*.⁴ The syllable *va* is engraved below the line.⁵ Read *P'ha*.

- 34 Iguni-nakshatramuñ Dhanu-
 35 vinoḷ Bṛihaspatiy-uda[ya]-
 36 m-āgo Taga[ḍa]ra śrīmāḍa-
 37 mañ¹Neḷa[mban-i*]ruvandu Śrī-
 38 maṃgala . . . veyā
 39 setṭiya . . . [I Cha]ndiya-
 40 nṇanu² Nidhiyaṇṇanu Tagaḍū-
 41 roḷ baṣa[d]iyam māḍisi ā
 42 baṣaḍige khaṇḍa-³[s]iṭṭita-nav[a]-
 43 karmma-dēvārecheṇa-a[d]igaḷgo Mula[pa]-
 44 ḷḷiyam sa-sarvapaḍaparīh[ā]-⁴
 45 rañ=Noḷambu[m] dhāreyañ-ere-
 46 ḍa kuḍo Nidhiyaṇṇa paḍoḍu
 47 śrī-Mulasamgha-Sēnānvay-ā-
 48 gaṇḍaṇya Pogariya-gaṇaḍa
 49 Vinayasenasiddhānta[d]a-bhaṭā-
 50 rara⁵śiṣhyar Kkanakasenasiddhā-
 51 ntada-bhaṭārarggo pāḍa-prakṣhā-
 52 ḷaṇṇa-purassara koṭṭa [i*] Ida[kk]e
 53 sākṣi nalka samayigaḷu⁶

East face.

- 54 nāḍun-nakaramuñ naraśāsana[mu]-⁷
 55 m ivare [i*] Mūlapuḷḷiya polasi[me i*]
 56 Mūḍa Sombalattūra b[e]ṭṭa[da] [ke]-
 57 ḷagaṇa pēr-[a][v]ina teṃkaṇa kuṇki
 58 adin te[m]ku uḷḷu-gaḍaḷe [a]-
 59 diñ-teṃku mē[ē]l-[s]ariye adin-teṃku
 60 uḷḷu-guṇki adin-teṃku karu-
 61 ṇḷal-kuḷi karuṇḷal-kul[i]yind-iḷidu
 62 paḍuḷa banda pallada poḷarppu-
 63 [ḷu]se allindam ante pōgi paḍu-
 64 vaṇa pallam ā pallamē viḍidu
 65 pōgi Minamjaṇeyim teṃkaṇa pa-
 66 ḷa Koyilē[rigo] vōḷgi K[o]vilē-
 67 riya kiḷa . . . m=ante Anduva-
 68 r[e*]rigo v[ō]ḷ . . . ḷavarasi-
 69 yēri [i] Anduva[rēri] A[ṇḍu]varēri-
 70 ya paḍuvaṇa kaḍe-gombu a[nt]o [pa]-

¹ The accusative *śrīmāḍaman* with the verb *igu* is peculiar to the Kanarese idiom. It reminds strongly of the Sanskrit *grāham tishṭhan*.

² *Nna* is written for *ma* here as well as in 1. 46 and 1. 9 of inscription B. Perhaps the *anuvāras* after the two names are missing and must be inserted also.

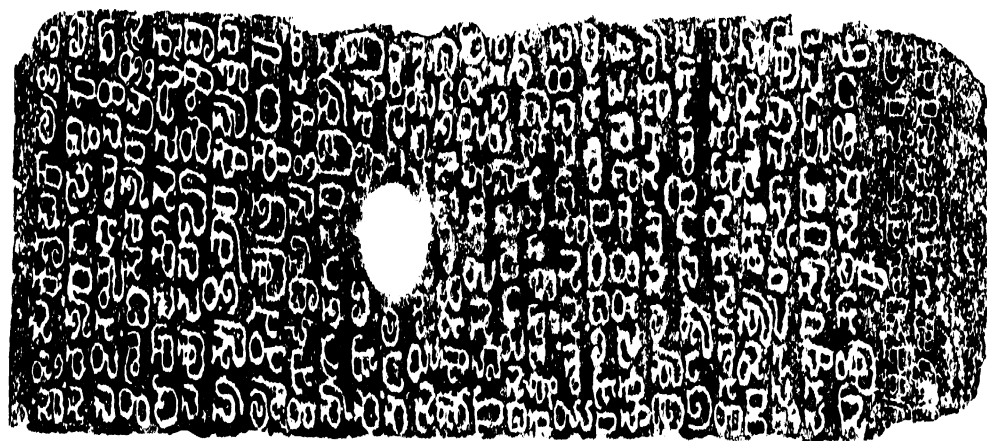
³ Read *sphuṭṭa*.

⁴ *Sarva-paḍa parihāraṃ* stands for *sarva-bādhā-parihāraṃ*.

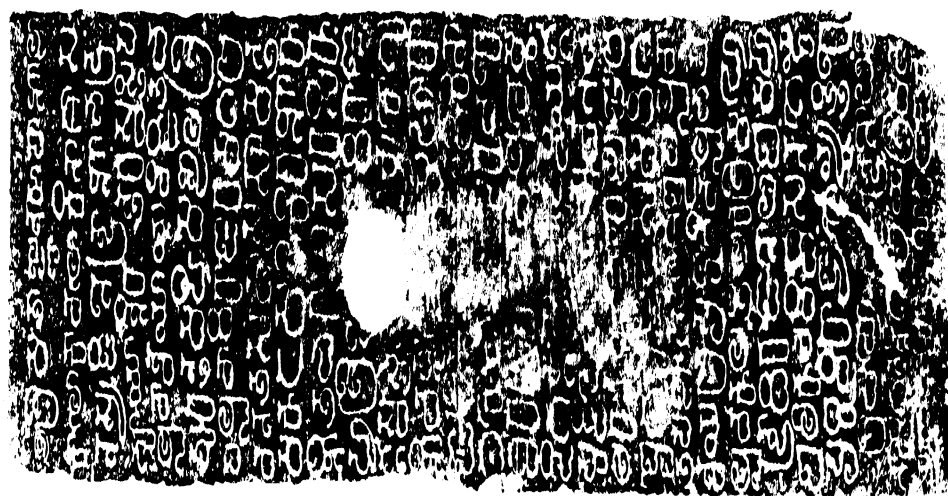
⁵ Read *śiṣhyar*.

⁶ Perhaps an *anuvāra* is to be inserted at the end of the line, in order to connect *samayigaḷu* with the witnesses mentioned immediately after.

⁷ Read *śāsana*. As at the end of the line is partly seen on the original. The neuter ending *muñ* perhaps indicates the whole class of officers (*anuvāsana*). I cannot explain how the demonstrative *ivare* is used in the masculine, while the nouns to which it refers (except *samayigaḷu*) are in the neuter; see above, p. 57 footnote 1.

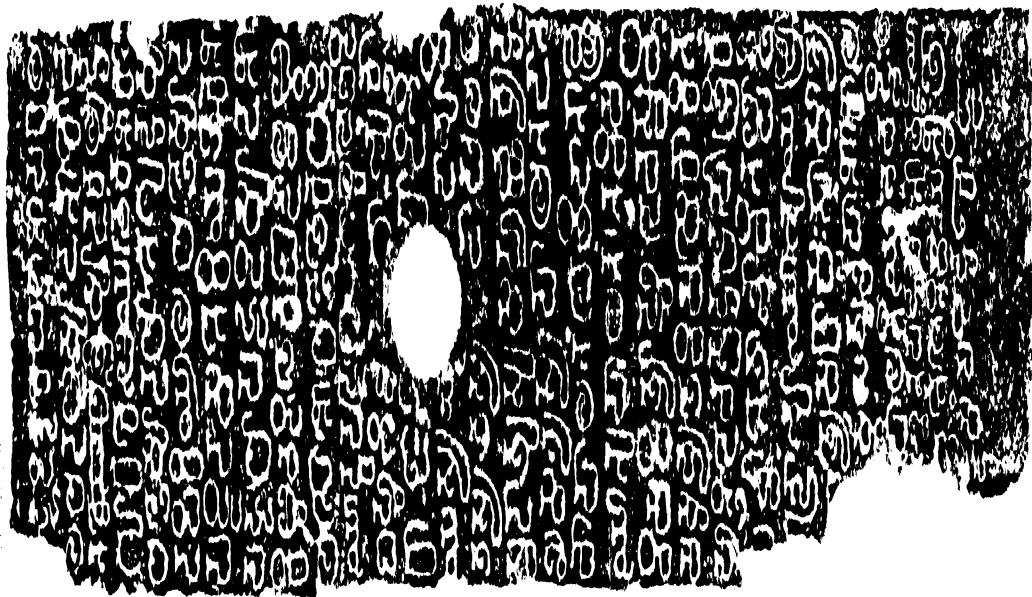


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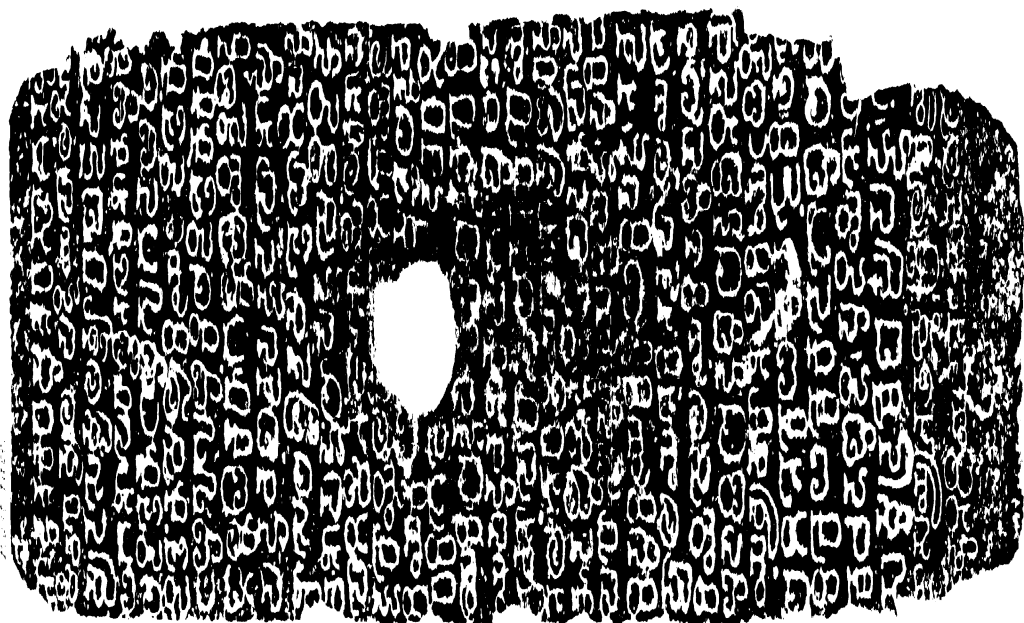


14 13 12 11 10 9 8 7 6 5 4 3 2 1





1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

- 71 [du]vaṇa pēr-of[ūgē] Anduvarereya¹
 72 n[e]laṁ nairatiya² kōṇa Mūḷūra [m]u-
 73 kkaḍḍal-puḷi | puḷiyi[m] baḍakku pōḍa
 74 pēr-of[ūg]o-Puriyēri³-paḷḷa [i] Puri[c]-⁴
 75 ri Puriyēri-[ki][ē]ri-paḷḷa | Nanda-
 76 ppolayanēri Nandapoleyane-
 77 riya[m] Mēlayeri- taḷuṁdāḷo [i] [ta]-
 78 ḷadaḷi aduṁbu aḍu[m]binidam vā-
 79 yavya[du] kōṇa piriya ulūdi .
 80 aṁgino keḷakke [Ta]ṭṭēri | Ta[tt]ē-
 81 ri keḷakke kaḍegombu [i] a .
 82 kko oḷabuḷi | puḷiyi[m] No[ḷa][mba*]-
 83 samudrakko buṛpa paḷḷam | [i] .

North face.

- 84 [ppa*][ḷ]adi[nde] keḷagaṇa paral-ā-
 85 la [i] aḍaṇa mūḍana Kōva-
 86 na[kero] alli mūḷakal [B]udu-
 87 gūra-keṇeya teṁkaṇa ka[ṭṭe]
 88 anto mūḍa aṇe-gundu⁵ [ḷ] m[ū]-
 89 ḍa piriya-ala | anto mūḍa
 90 Paṭṭidamanēriya teṁkaṇa
 91 paḷḷam [i] ā paḷḷadiṁ mūḍaṇa
 92 kiṇuṇṇi | teṁka Baṇḍalvara-
 93 la soṇo | anto te[ṁ]ka atti-
 94 y-ōḍa paḷḷam | [ḷo] . galu cheṁbaḍi [3*]
 95 Bahubhir-vva[su]dhā bhukta
 96 rāja[bhi][s=Saga*]r-āḍibhiḥ [i*]
 97 tasya [ya][sya*] [ya]dā bhūmi[h*]
 98 tasya tasya [ta]dā phala[m] [ḷ 2*] ⊙
 99 Sva[m*] dātu[m] sumabach chhakya[m] da[h]-
 100 kham=anyasya pālana[m] [*] danaṁ
 101 vā pālanaṁ v=ēti dānāch chhre-
 102 yō=nupālanaṁ | [3*] Na viśvaṁ
 103 viśvaṁ-ity=āhu[h]ḥ dēva-svaṁ vi-
 104 śvaṁ-uchyate [i*] viśvaṁ=ākākinam
 105 hanti dēva-sva[m*] putra-pautrikam⁹ [ḷ 4*]
 106 [Sa]rvvān=etān=bhāvinaḥ pārtthi-
 107 [ve*]ndrām bhūyō bhūya=pra-
 108 [rtha*][ya]ty=ōśha Rāmāḥ [i*] samāny[ō]=
 109 [yam] dha*[ṛmma-s[ē]tur=nripānām kālō
 110 [kālō*] pālaniyō bhavadbhiḥ [ḷ 5*] ⊙

¹ Read *rēriya*.

² To the syllable *pu* is also attached a sign of *c*.

³ Read *Puriyēri*.

⁴ Read *nairatiya*.

⁵ Read, perhaps, *gundu*.

⁶ The marks of punctuation inserted at the end of each boundary point begin only from here. Perhaps the writer forgot to insert them in the earlier portion.

⁷ Read *bhūmis*.

⁸ Read *sākur*.

⁹ Read *pautrikam*.

INSCRIPTION B.

TEXT.

West face.

- 1 [☉] ¹Śri-Mahēndra-Noḷam[ba]-
 2 na magā[m] nannig-[a]śraya śrimad-A-
 3 yya[pade]var [B]u[d]ugūra udaka-

South face.

- 4 pōrvvan=dhareyan=egedu kuḍe
 5 [A]rhach-ehhāsana-pradīpakan-a[ppa]

East face.

- 6 D[ō]sāyyana taminom śri-Lōkayya-
 7 [ga]lu Nidhiyannana basadiḡe go-

North face.

- 8 [t̪a :*] . vīna paḍu[va]ṇa taḍiyo-
 9 [l-a*][reḥcha]nege Nidhiyannam to.²
 10 [t̪t̪umam paḍedu ³kōṭṭam [h*]

TRANSLATION OF INSCRIPTION A.

(Verse 1.) May there be uninterrupted prosperity to the doctrine of the glorious Jinēn-dras,—the embodiments of wisdom, who see the non-world in the world.¹

(Ll. 4 f.) Prosperity to the Pallava family !

(Ll. 5 to 26.) While the prosperous Mahēndrādhirāja-Noḷamba, the ornament of the Pallava race, the lord (of the goddess) of Fortune of (i.e. residing in) the Pallava family (and) of the Earth, who has acquired the five great sounds and is born to the glorious Noḷambādhirāja—whose lotus-feet are reddened by the lustre (proceeding) from the gems (imbedded) in the diadems of the whole (circle of) prostrating feudatory chiefs (śimantas) (and) who is the son of the glorious Pallavādhirāja who had subdued the circle of the Earth (right up) to (its) four corners—and to Jaabbe who is a gem on the whole surface of the Earth born to—Hail! Satyavākya Koṅguṇivarma Dharmamaharājādhirāja, lord of Nangadiri, ruler of Kuvaḷala the best of cities, the glorious Rāchamalla-Verramāḍigaḷ and to Mahādeviyar—was ruling the earth (after) having destroyed the Mahābali race,—⁵

(Ll. 27 to 36.) Hail! while the (cyclic) year named Paridhāvin, the eight-hundred and fifteenth of the years elapsed, of the era of the Śaka kings, was current,—on Thursday,

¹ Between the syllables *he* and *ndra* space enough for two letters has been left vacant. This may be due to the crack in the stone which runs between them.

² Read, perhaps *ṭaṭṭaṭṭa*.

³ Read *kōṭṭam*.

⁴ The phrase *śāyanaḡaṇṭṭōkinām* may also be translated "who see (i.e. distinguish) the world from the non-world."

⁵ Without the adjectival clause which complicates the general sense, this lengthy sentence might be reduced to : "While Mahēndrādhirāja-Noḷamba born to Noḷambādhirāja and to Jaabbe, was ruling the earth."

the fifth *tithi* of the bright fortnight of the month of *Āshāḍha*, when the *nakṣatra* (was) *Pūrva-Phalgunī* and *Bṛihaspati* (Jupiter) appeared in the (sign) *Dhanu*,—

(Ll. 36 to 52.) while the *Nolamba* was staying at the royal mansion (*śrīmaṇḍa*) at *Tagadūru*, *Chandiyanna* and *Nidhiyanna*, [sons of ?] set[?] of *Śrīmaṅgala*, caused a *basadi* to be built at *Tagadūru*; (and) when, with libations of water, the *Nolamba* gave to that *basadi* for (repairing) gaps and cracks, for new works (and) for worship of the deities, etc., (the village) *Mūlapalli*, free from all encumbrances, *Nidhiyanna* received (it) (and) gave to *Kanakasēnasiddhāntada-bhaṭṭāra*,¹ pupil of *Vinayasēnasiddhāntada-bhaṭṭāra* of *Pogariya-gaṇa*, the foremost of the teachers of *Sēn-āuvaya* in the glorious *Mūla-saṅgha*, having first washed (his) feet (with water).

(Ll. 52 to 55.) The witnesses to this (transaction) are the four *saṃayins*, the *naḍa*, the *nakara* and the *naraśasana* (i.e. the rulers of men, officers of Government): only these.

(Ll. 56 to 94.) (This is) the boundary of the fields of *Mūlapalli*:—(On) the east—the *kurukī*² (trees) south of the big waste³ on the eastern side⁴ of the hill of *Sombalatturu*; thence southwards, the *mimosa*-bush⁵; thence southwards, the ravine higher up (?); thence southwards, the *kurchi*-bush; thence southwards, the pit of (i.e. from which) black granite (is quarried); descending from the pit of black granite, the couple-tamarind (tree) in the ditch (which runs) westwards: thence, going in the same direction, the ditch to the west; keeping to (the course of) the same ditch, the ditch from the southern side of the natural pond (just done) called *Minamjaṇo*; passing on to (the tank) *Koyilēri*, of *Koyilēri* in the same direction, the *Anduvarēri* (tank); (thence), the remote outlet⁶ west of *Anduvarēri*; likewise (in a) westerly (direction) the big *oṅga* (tree) and the land (?) of *Anduvarēri*. The south-west corner (point) is the tamarind (tree) at the triple junction (*mukkūḍal*) of *Mūlūru*; from (this) tamarind (tree) in a northerly direction, the ditch of *Puriyēri* with the big *oṅga* (tree); (thence) the *Puriyēri* (tank); (thence) the ditch (connecting) *Puriyēri* (and) *Kilēri*; (thence) the *Nandappolayanēri* (tank); from *Nandappolayanēri*, the *talūndāḷe* (shrubs)⁷ of *Melayeri*; (thence) the *aḍumbu* plant (in) *talūndāḷe*; from the *aḍumbu* (the next point is) the north-west corner—the big to the east, (the tank) *Tattēri*; (thence) to the east, the remote outlet of *Tattēri*; the

¹ A Jaina teacher named *Vādirāja* alias *Kanakasēna-bhaṭṭāraka* is mentioned in two Jaina inscriptions of the 11th century A.D. (*Ep. Carn.* Vol. VIII. Nr. Nos. 35 and 36) and one of the 12th century (*ibid.* Nr. 37) as the *guru* of the Gaṅga king *Rāchamalla*. Some of his disciples were *Śrīvijaya*, *Śāntidēva*, *Dayāpala* and *Kaṇalabhadra*. *Vādirāja* and his pupils are mentioned in the *Sravana-Belgoḷa* epitaph of *Mallishēna* (above, Vol. III. p. 187 f.) as belonging to about the 11th century A.D. Consequently, *Vādirāja Kanakasēna-Bhaṭṭāraka* of these records must have been the *guru* of the Gaṅga king *Rāchamalla III.* who ruled from A.D. 989 to 1005 (above, Vol. VIII. p. 50).

² *Kurukī* is not given in Dr. Kittel's *Kannada-English Dictionary*. The word *kurukī* means 'a small village.' In the description of boundaries it is very unlikely that an unspecified village would be mentioned. Accordingly, I take *kurukī* as tentatively equivalent to *garukī* or *garige*, the former of which is the name of a tree and the latter that of a plant.

³ *Alu* is the same as *aliru* or *alipu* which means 'ruin, waste.' It also means 'the burning (of forest fire) beyond the limit.' Perhaps *pēr-alu* is to be explained as 'big waste,' though its exact significance is not clear to me.

⁴ I have taken *kelagaṇa* (*kelagaṇa*) in the sense of 'eastern'; compare the Tamil word *kel*.

⁵ *Gadare* is perhaps synonymous with *kadara*, and *uḷugu* means 'attached to, or loving.' As the *kadara* (*mimosa*) plants could be poetically said to be attached to one another when they are densely grown, I have taken tentatively, the phrase *uḷugu-gadare* to mean 'a *mimosa*-bush.'

⁶ *Kambu* in Tamil means the outlet of a tank. Hence *kadegombu* may denote 'the remote (kade) outlet.'

⁷ Dr. Winslow explains *talūndāḷi* as the shrub *Clerodendrom phlomisoides* which is known to cure flatulency (*vāṭamadakki*).

⁸ *Uḷūḷi* (perhaps *uḷindī[ke]* of the text) is according to Dr. Winslow 'a kind of cotton shrub,' and *aṅga*, according to the same authority, is 'a species of *Alcea*.'

tender tamarind (*tree*); from the tamarind (*tree*) the ditch that runs into (*the tank*) **Noḷambasa-mudra**; from the ditch, in an easterly direction, the banyan (*tree*) in pebbles (*i.e.* in a gravelly soil); east of it (*the tank*) **Kovanakero**. There, (*is*) the eastern (*boundary*) stone; (*thence*) the southern embankment of the tank of **Buduguru**; likewise, to the east, the elephant-[like] boulder; (*thence*) to the east the big banyan (*tree*); likewise, to the east, the southern ditch of (*the tank*) **Paṭṭidamanēri**; to the east of that ditch the short banyan (*tree*) (?)¹; to (*its*) south the natural pond (*some*) of **Baṇḍaḷvaṇalu**(P); likewise, to the south the ditch with the fig tree²

[Ll. 95 to 110 contain four of the usual imprecatory verses].

TRANSLATION OF INSCRIPTION B.

The prosperous **Ayyapadēva**, the asylum of truth, son of the illustrious **Mahēndra-Noḷamba**, having given **Buduguru** with libations of water,³ the glorious **Lōkayya**, younger brother of **Dōsayya**, who is the illuminator of the doctrine of the **Arhats**, presented (*that village*) to the *basadi* of **Nidhiyanna**. (*And*) **Nidhiyanna** too, presented (to the same *basadi*) for worship (*therein*) a garden on the western bank of having acquired (*it*).

No. 15.—KARAMDANDA INSCRIPTION OF THE REIGN OF KUMARAGUPTA

[GUPTA-] SAMVAT 117.

By PROFESSOR STEEN KONOW, Ph.D.; CHRISTIANA.

This inscription is incised on a stone *līṅga* which was excavated from an ancient site called **Bharadhī Pih** near the village of Karamdandā, about 12 miles from Faizabād on the road to Shāhganj, District Faizabād, United Provinces. Karamdandā will be found as Karamdanda in the Indian Atlas, Quarter Sheet S7 S.E., at 82° 4' long. and 26° 46' lat. The existence of the inscription was first brought to notice by Kunwar Kanta Prasad, Deputy Collector, Faizabād. A preliminary account of the find has been given by Dr. Vogel in his *Annual Report*, 1907-08, page 39, and I now publish the inscription from impressions supplied by him.

The *līṅga* itself consists of an upper, circular portion, 1' 1" high and 10 $\frac{7}{8}$ " in diameter, rising from an octagonal base 1' 9" high. The lower portion of the base including the end of the inscription has been broken. The *līṅga* will be deposited in the Provincial Museum, Lucknow.

The inscription itself is incised on the base and covers a space 1' 5 $\frac{1}{4}$ " high and 1' 7 $\frac{1}{2}$ " broad. The letters in the uppermost right hand corner are much effaced, but they can be restored from other inscriptions. Across the base, at a distance of 11" from the bottom, runs a line, which has made some of the top *mūrtis* indistinct in the impression, and the final portion of the inscription has been broken off. In other respects, it is in an excellent state of preservation.

The characters belong to the western variety of the Gupta alphabet. The short *u* is denoted in two different ways, compare *Kumāragupta* in lines 3 and 7, where the *u* of *gu* has two

¹ It is doubtful if the Sanskrit *vata* (banyan) could be compounded with the Kanarese *kīṇu* - small. *Kīṇuvati* may denote a plant not explained in the dictionaries.

² The last words at the end of this description of the boundary line are not intelligible to me. We must have expected some words which mean - 'the boundary thence joins the (starting) point.'

³ The phrase *dhāreya evaṃ kade* would have been enough to express the idea, as in l. 45 f. of inscription A; *udaka-parivāṇa*, though redundant, has perhaps, been put in with the object of introducing a familiar Sanskrit phrase.

ॐ नमो भगवते वासुदेवाय
 २ नमो भगवते वासुदेवाय
 ३ श्रीगणेशाय नमः
 ४ श्रीगणेशाय नमः
 ५ श्रीगणेशाय नमः
 ६ श्रीगणेशाय नमः
 ७ श्रीगणेशाय नमः
 ८ श्रीगणेशाय नमः
 ९ श्रीगणेशाय नमः
 १० श्रीगणेशाय नमः
 ११ श्रीगणेशाय नमः

different forms. Note also *nu* in *-nudhyātasya*, line 2. The form of the initial *i* in *ity-īram*, line 8, is the same as in the **Kabhām** pillar inscription.¹ With regard to orthography I may note the doubling of a consonant before *r* in *-gotra-*, lines 5 and 10 (but *putrā*, line 5, *putrah*, line 6) and after *r* in *-pūrvvāyām* and *-āchāryy-*, line 4, and *gathī-karttoraya-dhīrmnśika-karmmanī-*, line 9; the change of an anusvara to *n* before *d* in *-syān divasa-pūrvvāyām*, line 4; the use of *ch* in the beginning of a word in *Chchhandogy-*, line 4; and the use of *s* at the end of a word before *s* in *kumārāmātyas Śikhara-*, line 6.

The inscription refers itself to the reign of the ancient Gupta king **Kumaragupta I.**, and is dated in [Gupta-] **Samvat 117**, on the tenth day of **Kārttika**, corresponding to A.D. 436. It is therefore of almost the same date as the completion of the temple of the Sun when **Kumaragupta's** subordinate **Bandhuvarman** was governing at **Daśapura**.²

It registers a gift made by **Prithivishēna**, the son of **Chandragupta's** *kumārāmātya* **Śikharasvāmin**, who was the son of **Viśhṇupālita** **bhaṭṭa**, the son of **Kuramāravya** **bhaṭṭa**, of the **Chhandogas**, whose *gotras* were [Aśva] and **Vājīn**. The former *gotra* is new to me. The **Vājīn**s also occur elsewhere. **Prithivishēna** is described as the *mantri* of **Kumaragupta**, as his *kumārāmātya* and subsequently as his *mahābalādhipāṭita*. The gift was made for the worship of the **Mahādēva** known as **Prithivīśvara**, i.e. probably the *līṅga* on which our inscription has been incised, with proper righteous offerings. The portion containing the names of the donees has, unfortunately, been lost, and what is lost cannot be restored with absolute certainty. So far as I can see, the donees must have been certain **Brāhmanas** from **Ayodhyā**, who were living in the vicinity of **Mahādēva Śaileśvara**, who belonged to various *gotras* and *charanas*, and were proficient in observances, in sacred study, in the *mantra**, the *sūtras*, *bhāṣyas* and *pravachanas*, and who had something to do at the *dīvadronī*, i.e. image procession at **Bhārādī** . . . This interpretation is, however, far from being certain. The restoration of the words denoting the various branches of learning in which the donees are said to have been fully versed, is, I think, certain. The geographical name **Bhārādī** is a mere conjecture. What remains of the letters seems to favour it. The name of the place where the *līṅga* was found is said to be **Bhārādī** **Dih**, but it is not possible to identify this form with **Bhārādī**. I would compare the word *Bhārādīya* found in one of the inscriptions on the **Sāñchi stūpa**³ where Professor **Bühler** reads: [*bha*]rādīyasa sapurisasa yugapajakasa dīnam. I would translate "the gift of the holy man **Yugapajaka**, from **Bhārādī**." I am unable to restore the four *aksharas* following after *Bhārādī*. They look like *d. s. m. d.* *S. m. d.* perhaps stands for *śamudra*, which is an epithet of **Śiva**. The word *dīvadronī* is known from lexiceographers⁴ and said to mean "idol procession."

TEXT.

- 1 Namō Mahādēvāya | Ma[hārājādhirāja-sri-Chandragupta-pād-ā]-
- 2 nudhyātasya chatudhu(ru)dadhi-salil-āsvādita-ya[śasō maharāja]-
- 3 dhīrāja-sri-Kumārāguptasya vijaya-rājya-samvatsar[ē śatō sapṭadaś-ōttarē]
- 4 Kārttikamāsa-daśama-divasē-syān-divasa- pūrvvāyām [Chchhandogy-āchāryy-Āśva]-
Vājī-
- 5 sagōtra-Kuram[ā]ravya-bhaṭṭasya putrō Viśhṇupālita-bhaṭṭas=tasya putrō⁵
mahārā-
- 6 jadhijajā⁶-sri-Chandraguptasya mantri kumārāmātyas-Śikharasvāmy-abhūt=tasya
putrah

¹ *Gupta Inscriptions*, Plate ix. A. text-line 7: *i* of *ity-anya-samjñā*.

² *Ibid.* No. 18.

³ Above, Vol. II. p. 105, No. 74.

⁴ The St. Petersburg Dictionary refers to the *Trikaṇḍaśiṣha* 2, 7, 8, and the *Hāravali* 129.

⁵ The actual reading is perhaps *pūtṛō*.

⁶ Read "jādhirāja-".

- 7 Prithivishēṇō mahārājādhirāja-śri-Kumārāguptaśya mantri kumārāmātyō=na-
 8 utarān cha mahabalādhihikṛitā(ṭṣ) bhagavato Mahādēvasya Prithiviśvara ity=ēvam
 samakhyātasya=na-
 9 sy=niva bhagavato yathā-karttavya-dhārmika-karmmaṇā pāda-saśrūṣaṇāya bhaga-
 vach=Chhai-
 10 leśvarasvāmī-mahādēva-pādamfilē Āyōdhyaka-nānā-gōttra-charaṇa-tapaḥ-
 11 svādhi[y]āja-mantra-sūtra-bhāṣhya-pravachana-pāraṅga-Bhāraḍi-d. s. m. d. dēvadrop[y]ām

TRANSLATION.

Oboisance to **Mahādēva**. In the victorious reign of the *mahārājādhirāja*, the illustrious **Kumārāgupta**, whose fame was tasted by the waters of the four oceans (and) who meditated on the feet of the *mahārājādhirāja*, the illustrious **Chandragupta**, in the 117th year, on the tenth day of the month of **Karttika**, on this day specified as above, the minister of the *mahārājādhirāja*, the glorious **Kumārāgupta**, (*his*) *kumārāmātya* and subsequently (*his*) *mahabalādhihikṛita* **Prithivishēṇa**, the son of **Śikharasvāmin**, the minister, the *kumārāmātya* of the *mahārājādhirāja*, the illustrious **Chandragupta**, (*who*) was the son of **Viṣṇupālita** **Bhaṭṭa**, the son of **Kuramāravyabhaṭṭa**, a teacher of the *Chhandoga* (*vēda*), of the *gōtras* **Aśva** and **Vājin**, (*gave*) for the sake of obeisance to the Lord **Mahādēva**, known as **Prithiviśvara**, with proper and righteous offerings, at the feet of the Lord **Śailēśvarasvāmī** **Mahadēva**, to . . . from **Ayodhyā**, of different *gotras* and *charaṇas*, perfected in observances and study, in the *mantras*, the *sūtras*, the *bhāṣyas* and *pravachanas*, who at the procession of the image (of **Śiva** ?) at **Bhāraḍi** . . .

No. 16.—SUNAO KALA PLATES OF SAMGAMASIMHA ;

[KALACHURI-] SAMVAT 292.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates were originally brought to light by the late Mr. A. M. T. Jackson, who published them in the *Journal of the Bombay Asiatic Society*.¹ Mr. Jackson's edition was not accompanied by a facsimile of the original, and it was not, therefore, possible to judge about the palaeographic character of the grant. I now re-edit it from impressions which I owe to the kindness of Mr. Henry Cousens.

The plates are two in number, and they were, according to Mr. Jackson, found in November 1838, "buried about two feet below the surface of a cart track in the village of **Sunev Kulla** in the Hānsot Mahāl of the Branch District . . . The first plate is entire. The second has suffered damage (1) by the wrenching off of the seal, which has destroyed a few *akṣaras* in the first line, and (2) by the breaking off of a piece of the left-hand edge, which has destroyed one *akṣara* in line 4, two in line 5, two in line 6, and one in line 7 . . . The lower edge of the first plate was formerly attached to the upper edge of the second by two copper rings, one of which remains attached to each of the plates. The seal, which was probably carried by the left-hand ring, has been wrenched off and is lost. The letters are deeply cut and in many places show through on the back of the plates."

The two plates are of the same size, measuring $12\frac{1}{2}'' \times 6\frac{1}{2}''$. The first contains 12, and the second 13 lines of well executed writing. The average size of the individual letters is $\frac{1}{4}''$. The characters belong to the southern class and are closely connected with the form

¹ Vol. XX, pp. 211 and ff.

occurring in Valabhi inscriptions, in those of the Gujarāt Chalukyas, and in the Sarsavati plates of Buddharāja.¹ Mr. Jackson has noted a peculiarity which is found in most of the letters, viz. a distinct triangular head. With regard to individual letters we may note the initial *ā* in *āshīth*, l. 12; the form of *au* in *Laṅkikshī*, l. 6, *Laṅkīyana*, l. 7, and *-pauṭrīnraya*, l. 11; the two forms of *l*, e.g. in *kuśalam*, l. 3, and *Galava*, l. 5; the final *t* in *kēnachit*, l. 13, and *vasēt*, l. 20, and the *jihvīmūliya* in *-āpanayak karyyāh*, l. 15. A final *m* perhaps occurs in *vartitārya[m]*, l. 14. The numerical symbols for 200, 20, 10, 5 and 2 occur in l. 25. The language is fairly correct Sanskrit, and, with the exception of four imprecatory stanzas in ll. 19-23, here ascribed to Vyāsa, the text of the inscription is in prose. The *saṁdhi* has been neglected in *saṁamādarśayātī astu*, ll. 3-4; and *-kritya ulakāṭisarggēna*, l. 12. The orthography calls for very few remarks. In l. 1 we find the Prakrit form *Saṁgamasimhaḥ* instead of *Saṁgamasīmhaḥ*, and in l. 13 *karishayātīm* instead of *karshayātīm*. Consonants are doubled after *r*: thus, *sarvvin*, l. 2; *-Antarnarmadāriṣhayaṅtarggata*, l. 4; *-rīdharyyā*, ll. 6, 7, etc. The only exceptions are *sanucarya*, l. 3; *riḍhāyair-ādhātā*, l. 14, and, in accordance with Pāṇini VIII. 4. 49, *-darśayātī*, l. 3, and *varsha*, l. 19. *Dh* has been doubled before *y* in *-ānuḍḍhaya*, l. 1. Note also *Laṅkikshī* instead of *Laṅgikshī* in l. 6. The inscription which was issued from *Bharukachchha*, is one of the *Mahāsimanta*, the *Mahārāja Saṁgamasimha* (-simha), and records the gift of the village *Śōṇavvā* in the *Antarnarmada* district, to several brāhmanas, on the occasion of the *Mahākīrttikī*, i.e. the full moon of the month Kārttika. It is dated in numerical symbols on the 15th day of the bright half of Kārttika of the year 202.

As pointed out by Mr. Jackson, the date must be referred to the Kalachuri era, and it would accordingly fall in either A.D. 540 or A.D. 541.² The donor, the *Mahārāja Saṁgamasimha*, is not elsewhere known, but I think Mr. Jackson is quite right in assuming that he was a feudatory (*mahāsimanta*) of the Kalachuris. He infers this from the fact that *Śōṇavvā*, the village granted, is said to be situated in the *Antarnarmadā-riṣhaya*, i.e. according to him, "the district within (i.e. on this side of) the Narmadā." This, he says, "shows that it belonged to a kingdom whose seat also lay south of the Narmadā though it included also territory to the north of that river." I do not quite see how he arrives at this conclusion. The translation of *Antarnarmadā-riṣhaya* as "the district within the Narmada" would be possible, but *antar* does not mean "on this side," but "between." The word has been explained as a *bahuvrīhi* by Dr. Fleet,³ meaning the country on both sides of the lower part of the Narmada. I cannot therefore accept Mr. Jackson's explanation of the word *antarnarmadā-riṣhaya*, but I quite concur in his opinion that "on the whole the most probable supposition appears to be that *Saṁgamasimha* was a feudatory of the Kalachuris, whose era he used, and who were certainly recognised as supreme in the lower Narmadā valley about A.D. 580 when Nirihullaka made his grant."⁴ The wording of our grant sometimes recalls the phraseology of the Sarsavati plates: compare ll. 18-19 with ll. 26-27 of the latter, and, especially, the end of the two grants, where we have, in both cases, first an instrumental (*-prāpīṭājīyā* and *-vijñāpanayā*, respectively), then a *bahuvrīhi* ending in *-dātakaṁ* and followed by *likhitam*, and finally the date expressed in the same way in numerical figures. The late Professor Kielhorn has shown⁵ that the phraseology of the Kālachuri grants was imitated by the Gurjaras and the Gujarāt Chalukyas. He inferred from this fact "that the family of these chiefs rose to independence only after the

¹ Above, Vol. VI. pp. 294 and ff.

² Compare Kielhorn, above, Vol. VI. p. 295, footnote 6. The date does not admit of verification.

³ *Ind. Ant.* Vol. XXXII. p. 56. Another possibility which I would prefer would be to explain *antar-narmadā* as meaning "between the Taptā and the Narmadā." Cf. *Antarnarmadāriṣhaya* in the Parādi plates (above, p. 51); see Fleet, *Ind. Ant.* XXXIX. p. 97.

⁴ Above, Vol. II. p. 22.

⁵ *Ibid.* Vol. VI. pp. 294 ff.

⁶ *Ibid.* p. 296.

time of the Katchechuri Buddharāja." Now **Buddharāja's** Sarsavṇī plates are dated in [Kalachuri] Samvat 361, corresponding to A.D. 609 or A.D. 610, and he was, according to the Nerūr plates¹ and the Bādāmi pillar inscription,² defeated by the Western Chalukya **Maṅgalēśa**. This seems to have been the first really important event in the history of the Western Chalukyas. Buddharāja's defeat by Maṅgalēśa must have taken place before the 25th October A.D. 601, if that be the date of the Bādāmi pillar inscription.³ But even after that date he retained command of the country about Broach, for his Sarsavṇī plates, which are dated in A.D. 609 or 610 (see above), register the grant of a village in that district. The **Traikūṭakas** are known to have held sway in Southern Gujarāt in the last half of the fifth century, for **Dahrasēna's** Pārḍi plates are dated in [Kalachuri] Samvat 207,⁴ and a copperplate of his son **Vyāghrasēna** from the Surat District is dated in [Kalachuri] Samvat 231.⁵ The present grant belongs to the interval between Vyāghrasēna (Samvat 231) and Buddharāja (Samvat 361). Buddharāja must, according to the Bādāmi pillar inscription, have begun to reign before A.D. 601. We do not know how long his father **Śaṅkaragana**, the overlord of the *Mahāpṭupati* **Nirihullaka** of the Sāṅkhōḍa plate,⁶ reigned, and we do not know anything of Śaṅkaragana's father **Krishṇarāja**, but he, or his predecessor, must have been the overlord of **Saṅgamasimha**. Our inscription, therefore, throws some light on the history of the Broach District in the first half of the sixth century.

Of the geographical names mentioned in our grant, **Bharukachohha**, the residence of the *Mahāsīmānta*, the *Maharāja* **Saṅgamasimha**, is the present Broach. **Śōṇavvā**, the village granted, must be identified with either Sunao Kala, situated in 21° 28½' N. and 72° 54' E., or Sunao Khurad, in 21° 29' N. and 72° 53½' E. The plates were found in the former place.

TEXT.

First Plate.

- 1 Ōm̐ [svasti] [||*] **Bharukachchhā**[n=]mātāpitri-pāl-ānu[d]dhyātō mah[āśīma]uta-sr[i-
mahā]rāja **Saṅgamasihah**(siṁhah)
- 2 [sarvā]n-ēva svān-rājasthāniy-[ō]parika-kumārāmātya-vishayapaty-ārakshika-drām-
gika-
- 3 kulaputraka-chāṭa-bhaṭ-ādinaḥ tadādeśakāriṇaś-cha kuśalam annavarnya samanudarśa-
- 4 yati astu vō viditām yath=āsmabhiḥ=**Antarannarmmadā**-vishay-āntarggata-**Śōṇavvā**-
grāmō **Bhāru**-
- 5 **kachchhaka**-Chhandōgi-sagōtra-Chhandōga-sabrahmachāri-brahmaṇ-**Ānantadatta** tathā
Galava-
- 6 sagōtra-Chhandōga-sabrahmachāri-**Prajāpatisarmma** tathā Laukākshi-sagōtr-ādihvaryu-
sabrahma-
- 7 chāri-**Sivadēva** tathā Lauhāyana-sagōtr-ādihvaryu-sabrahmachāri-**Bhūpudēva** tathā
Paundri(?) -sa-
- 8 gōtra-bahvṛicha-sabrahmachāri-**Bhavaruchibhyō** bali-charu-vaiśvadēv-agnihōtra-havana-
pañcha-
- 9 mahayaña-kriy-ōt-sarppaṇ-ārttham=āchandr-ārkk-ārṇava-graha-nakshatra-kshiti-sthiti-
samakālīnāḥ
- 10 sōdraṅgas sōparikaras-sabhūta-vāta-pratyāyō chāṭa-bhaṭa-prāvēśyō bhāmichechhidra-
nyāyōna

¹ *Ind. Ant.* Vol. VII p. 161.

² *Ibid.* Vol. XIX. p. 16.

³ Compare Kiehlhorn's *List of Southern Inscriptions*, No. 5.

⁴ Above, p. 51.

⁵ See Jackson, *Journal Bombay Asiat. Soc.*, Vol. XXIII. p. 6; also p. 52 f. above.

⁶ Above, Vol. II. p. 23.

⁷ Expressed by a symbol.

i.

2 3 4 6 8 10 12

2 4 6 8 10 12

1. The first plate (i) is a rectangular stone inscription with a dark, weathered surface. It contains 12 lines of text in an ancient script, likely Kalachuri. The text is arranged in two columns, with the left column starting at line 2 and the right column starting at line 2. The script is highly stylized and difficult to decipher. The plate is numbered 1. on the left and 2. on the right.

ii.

14 16 18 20 22 24

14 16 18 20 22 24

2. The second plate (ii) is a rectangular stone inscription, similar to the first, but with a more irregular, jagged left edge. It contains 12 lines of text in the same ancient script. The text is arranged in two columns, with the left column starting at line 14 and the right column starting at line 14. The script is highly stylized and difficult to decipher. The plate is numbered 14. on the left and 14. on the right.

- 11 putra-pautr-ānvaya-bhāgyō mātāpitṛrōr ātmanaś-cha puṇya-yaśō-vāptayō=dya puṇya-
mām
12 mahākārttikī-tithim-agikṛitya¹ udakātisarggēṇa pratipādito yata śśhām brāhmaṇānam

Second Plate.

- 13 uchitayā brāhma[deya-āgrahā]ra-sthityā bhūmijātā[m] kpi[sha]tām [ka]rishayatām-
pradīśatām cha na kēmuchit
14 nishēdhō varttitavya[m] tadgrāma]-nivāsibhīr=apy am[ī]ślām vidlīcyaīr bhātva
samuchita-
15 mēya-hiranyādi-pratyāy-āpanayāni-kāryayā [i*] bhavishyad-rājabhiś ch asmad-vam-
yair anyair=vvā sā-
16 [mā]nyam bhūmidāma-puṇya-phalam=abhivāñchadhīr=vvibhavan abhāv-anubh[ā]u]-
dhān=āyur=vvīyōg-ā-
17 [mug]tām guṇāmś cha dīrghhakāl-ānugūṇā vigāṇnyā dānam cha guṇavata-
avadātam-iti
18 [pramā]ṇikṛitya śāsikara-śuchi-ruchiram chirāya yaśa[s] chichishubhīr ayaṁ asmat-
dāyō-numantavyayā
19 [pāla]yitavyaś ch-ōti || uktam cha bhāgavata Vyāseṇa || Shashṭhīm varshasahasra-
svarggō mōdati
20 [bh]ūmidah [i*] āchchhētā ch=ānumantā cha tāny-ēva narakē vasēt || Bahubhi-
vvasudhā bhukta rājabhiś Sa-
21 gar-ādibhiḥ [i*] yasya yasya yadā bhūmis-tasya tasya tadā phalam || Pūrva-lattā
dvijātibhyō ya-
22 tād-raksha Yudhishṭhira [i*] mahīm mahimatām śrēṣṭhā dānāch-chhṛtyō=upalānam ||
Vindhyataviśhv-atō-
23 yāsu [ś]ushka-kōṭara-vāsinah [i*] kṛishnāhayō=bbhījāyāntō pūrvaudāyān-haranti yē ||
24 Mahāpratihāra-Gōpādhyaṇa-prāpitājñayā sandhivigrahika-Revādhyaṇa-dātakam
25 li[khi]tām Vishṇushēṇōn-ōti || Sam 200 90 2 Kārttika śu 10 5.

TRANSLATION.

Om. Hail! From *Bharukachchha*,—the *mahāsīmanta*, the illustrious *mahārāja* *Samgamasīha* (*sīmha*) informs all his (subordinates, viz.) *rājasthānīyas*, *uparikas*, *kumtrā-mātyas*, district officers, *ārakshikas*, *drāṅgikas*, *kulaputrakas*, district officers (*chīfas*), *bhātas*, and others, and those who carry out the orders, after having greeted them, as follows :—

Be it known to you that the village *Śōnavvā*, situated in the *Antarnarmadā* district, has to-day, with reference to the holy *Mahākārttikī tithi*,³ been granted by us for the obtaining of merit and fame for (our) parents and ourselves, with pouring out of water, for as long as the moon, sun, the sea, the planets, the stars and the earth endure, with the *udraṅga*, with the *uparikara* and with the *bhātavātapratyāya*, not to be entered by district officers and soldiers, according to the maxim of *bhūmiechchhīra*, to be enjoyed by the succession of sons and sons' sons, to the (undermentioned) residents of *Bharukachchha*,⁴ (viz.) the *Brāhmaṇa Anantadatta* of the *Chhandōgi gōtra*, a student of the *Chhandōga* (*śākhā*); *Prajāpatīśarma* of the *Gālava gōtra*, a student of the *Chhandōga* (*śākhā*); *Śivadēva* of the *Laṅkākshi* (*Laṅkākshi*) *gōtra*, a student of the *Adhvaryu* (*vēda*); *Bhāṇudēva* of the *Laṅkāyama gōtra*, a student of the *Adhvaryu* (*vēda*); and to *Bhavaruchi* of the *Paṇḍri* (?) *gōtra*, a student of the *Rigvēda* (*bahvrīcha*).

¹ Read =*adhikṛitya*=*udakāti*.

² Read *karshayātām*.

³ A festival in honour of Śiva's victory over Tripurāsura, at the full moon of Kārttika.

⁴ The construction in the following is rather loose. *Bhārūkachchhaka* probably belongs to all the names in the following.

for the maintenance of the five great sacrifices, (viz.) *buli*, *charu*, *vaiśvadeva*, *agnihotra* (and) *harana*, and of (other) rites. Wherefore nobody should make any obstruction to these brāhmaṇas, while they enjoy (the granted land) according to the rules relating to *brahmadēyas* and *agraharas*, cultivate (it), cause (it) to be cultivated and assign (it to others). And the inhabitants of that village should obey their (orders) and make over to them the customary *mēga*,¹ gold, and other revenue. And let future kings, whether of our own family or others, desirous of sharing in the common merit of (this) donation of land, while reflecting that wealth is liable to perish, that life is followed by separation, and that virtue lasts for a long time, keeping in view that gifts to virtuous people are excellent, and anxious to accumulate for a long time fame resplendent and bright as the rays of the moon, consent to this our gift and preserve it. And it has been said by the venerable Vyasa: [Here follow four of the usual imprecatory stanzas]. According to the order brought by the *mahāpratihāra* **Gōpādhyā**, (this edict), the *datuka* of which was the *sindhivigraphika* **Rēvādhyāka**, was written by **Vishnuśhōṇa**.

The year 200 90 2 Kārttika śu 10 5.

No. 17.—BALERA PLATES OF MULARAJA I.;
SAMVAT 1051.

By PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates have already been noticed by Mr. H. H. Dhruva² and Munshi Debiprasad.³ They are in the possession of the Brāhmaṇa Devarām of Balēra, in the Sānchūr District, Jodhpur State. I edit them from impressions supplied by Mr. D. R. Bhandarkar.

There are two plates measuring $7\frac{1}{2}'' \times 5''$, and each of them is inscribed on one side only. There are altogether 21 lines of writing, 10 on the first and 11 on the second plate, and the plates are in an excellent state of preservation. They were held together by a ring, which had been broken when the plates came into Mr. Bhandarkar's hands. There was no seal.

The character is northern **Nāgari** of the 10th century. The virāma is used in *saṁvat*, l. 1; *puravarat*, l. 2; *caśit*, l. 19, and *-purushān*, l. 4. There are very few orthographical peculiarities. *V* is used for *b* throughout, and *s* is written instead of *ś* in *śasanaṁ*, l. 19. A consonant is doubled after *r* in *-vinirgat-*, l. 10; *svarggē*, l. 18; *-abhyarchchya*, l. 7; *-dharmma-*, l. 13; *puravarat*, l. 2, etc. On the other hand, no doubling takes place in *-Durlabhāchārya-*, l. 11.

The language is Sanskrit, and, with the exception of an imprecatory *śloka* in ll. 18-19, here ascribed to Vyāsa, the whole of the inscription is in prose.

The inscription is one of the *Maharājadhīraja* **Mūlarāja I.**, the founder of the **Aṇhilvād** branch of the **Chaulukyas**. Two other inscriptions of Mūlarāja are known. The oldest, which is dated in Vikrama-Samvat 1030, on the 5th day of the bright half of Bhādrapada, corresponding to Monday, the 24th August A.D. 974, has been noticed by Mr. Dhruva.⁴ The other is the **Kaṭī** plate of Vikrama-Samvat 1043, the 15th day of the dark fortnight of Māgha, on a Sunday corresponding to the 2nd January 987.⁵ Our inscription is the latest one of Mūlarāja, and it is dated **Samvat 1051, on the 15th day of the bright fortnight of Māgha, at a lunar eclipse**

¹ *Mēga*, what is to be measured, is a technical term; cf. *Gupta Inscr.* p. 257, l. 12; above Vol. II. p. 364, l. 8 of the text; Vol. IV. p. 144, l. 9 of the text; Vol. VII. p. 61, l. 4 of the text; and Vol. IX. p. 344, line 9 of the text. Compare *talga-mēga*, above Vol. VII. p. 100, footnote 9.

² *Pennsylvania Journal*, Vol. V. p. 300.

³ *Proceedings of the Asiatic Society of Bengal*, 1892, p. 168.

⁴ *Pennsylvania Journal*, Vol. V. p. 300.

⁵ *Ind. Ant.* Vol. VI. p. 191 f.

(l. 6), corresponding to **Saturday, the 19th January 995**, when there was a lunar eclipse, visible in India. None of these inscriptions teaches us much about Mularāja. According to the Kadi plates, he belonged to the **Chaulukikas**, was the son of the *Mahārājādhirāja* **Rāji**, and had, by his own arm, conquered the **Sārasvata-maṇḍala**. The Gujarāt chronicles state that Rāji was king of **Kalyāṇakataka in Kanauj**, and add some tales about him, which have not, however, been corroborated by inscriptions. The information which can be gathered about Mularāja from other inscriptions of his family, is also meagre. He is called "the sun who brings the lotus-pond of the Chaulukya family into blossom" (**Kadi plates of Jayantasimha, Bhimadeva, and Tribhuvanapāla**). Only conventional praise is bestowed on him in the *Vaṇnagar prasasti*, where we read,—

(V. 4.) Illustrious Mularāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and gained the affection of his subjects by exceedingly light taxes (as the moon pleases by exceedingly cold rays).

(V. 5.) He made the Fortuna of the kingdom of the **Chāpōtkata** princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmanas, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then gave for a long time to the Fortuna residing in his sword.

The Gujarāt chroniclers know more about Mularāja's dealings with the Chāpōtkatas. The late Professor Bühler has, however, shown³ that not much credit can be given to them, and it is safer to abstain from using them.

Mularāja's charities are also alluded to in the **Dēvapattana** inscription,⁴ where we are introduced to the astrologer **Ūyābhata**, whose three sons **Madhava, Lula** and **Bhābha** the king charged with the supervision of these charities.

The chroniclers state that Mularāja reigned from Vikrama-Samvat 998-1053, and they tell us about his expeditions against other kings. Shortly after his accession, they inform us, he was attacked by the Rāja of **Sākambhari** and **Bārāpa**, the general of **Tailapa**, or, according to the *Sukṛitisamkīrtana*, of the king of **Kanauj**. The Sākambhari king must have been the **Chāhamāna Vighraharāja**,⁵ whose *Harsha* inscription⁶ is dated in Vikrama-Samvat 1030.

Bārāpa is described as a **Chālukya**⁷ or a **Chaulukya**,⁸ who is said to be descended from the mythical **Chaulukya** and a **Rāshtrakūṭa** princess. Dr. Fleet⁹ doubts that Bārāpa was the general of **Tailapa**, because he was a **Chaulukya** and not a **Chalukya** like the latter.¹⁰ Whatever his origin was, he certainly succeeded in establishing himself in **Lata**, where we find his grandson **Kirtirāja as mahāmaṇḍalīśvara** in Śaka 940, and Kirtirāja's grandson **Trilōchanapala** in Śaka 972. According to the chronicles, Bārāpa drove Mularāja back to **Kanthdurga** (the modern **Kanthkōṭ** in the eastern division of Kachh), but was later on defeated by him.

That Mularāja was also at war with the **Kalachuris** has been inferred from the **Deolī**¹¹ and **Karha**¹² plates of the **Rāshtrakūṭa Kṛishna III**, dated Śaka 862 and 880 respectively, where we are told that "on hearing of the conquest of all the strongholds in the southern

¹ *Ind. Ant.*, Vol. VI. pp. 196 and ff.

² *Ind. Ant.*, Vol. VI. pp. 180 and ff.

³ See *Vienna Journal*, Vol. VII. p. 191.

⁴ *Vienna Journal*, Vol. VII. p. 89.

⁵ *Bombay Gazetteer*, Vol. I. Part II. p. 431.

⁶ The form *Chālukya* however also occurs; see *Vienna Journal*, Vol. VII. p. 89.

⁷ Above, Vol. V. pp. 188 and ff.

⁸ Above, Vol. I. pp. 293 and ff.

⁹ Above, Vol. II. p. 438, vv. 7-10.

¹⁰ Above, Vol. II. pp. 116 ff.

¹¹ *Ind. Ant.*, Vol. XII. pp. 201 and ff.

¹² Above, Vol. IV. pp. 278 ff.

region, simply by means of his (Krishna's) angry glance, the hope about **Kālañjara** and **Chitrakūṭa** vanished from the heart of the **Gūrjara**." The same events are probably alluded to in the (spurious) **Lakshmeśvara** inscription of Śaka 890¹ where it is stated that **Mārasimha** conquered the **Gūrjara**s under orders of **Krishnarāja**.

I have already mentioned that, according to the chroniclers, **Mūlarāja** reigned till **Vikrama-Saṃvat 1053**. This agrees well with the fact that he is mentioned as a contemporary in the **Bijapur** inscription of the **Rāshṭrakūṭa Dhavala** of **Hastikuṇḍi**,² which is dated in that year.

The object of the present copper-plate is to record a grant, made on the occasion of a lunar eclipse, to a certain **Dirghāchārya**, the son of **Durlabhāchārya**, an immigrant from **Kanyakubja**. The writer of the grant was the *kāyastha* **Kaūchana**, who also wrote the **Kaṇḍi** plates of **Saṃvat 1043**³ and whose son **Vaṭeśvara** occurs as the writer of the **Kaṇḍi** plate of **Bhimadeva** of **Saṃvat 1086**.⁴ The *dotaka* was the *mahattama* **Śivarāja**.

The grant consisted in the village **Varanaka** in the **Satyapura-maṇḍala**. Its boundaries were, to the east the village **Dhanāra**, to the south **Gundāuka**, to the west **Vōḍha**, and to the north **Metruvāla**. **Satyapura** is the present **Sānchōr** in the **Jōdhpur** State. **Munshi Dubiprasad** states that **Varanaka** is said to be the site of the modern village of **Bālērā** (**Indian Atlas**, Sheet 21 N. W., 71° 32' long., 24° 43' lat.), where the plates are now found. I do not know his authority for this statement, and it seems more likely that we have to look for **Varanaka** farther east, where we find a village **Gondan**, which might correspond to **Gundāuka**, at 72° 3½' long. and 24° 49' lat. To the north of **Gondan** is the village **Mirpur**, which might be a later form corresponding to **Mitravāla**, while **Bodan**, to the north-west, perhaps represents **Vōḍha**, and **Dantwana**, to the north-east, **Dhanāra**.

The grant was issued from **Anāhilapāṭnaka**, i.e. **Anhilvād**.

TEXT.

First Plate.

- 1 Ōm⁵ saṃvat 1051 Māgha śudi 15 ady ēha śrīmad-Anāhilapāṭa-
- 2 kē rājāvali pūrvavat paramabhūttāraka-maharājadhīrāja-
- 3 paramēśvara-śrī-Mūlarājadevaḥ svabhūjyamāna-Satyapura-maṇḍa-
- 4 lāntahpati-Varanaka-grāme samasta-rājapurushān vrā(bṛā)hmaṇ-ōttarān-
- 5 saktamivāsi-janapadānś-cha vō(bō)dhayaty-astu vaḥ samviditam yathā a-
- 6 dya sōma-grahaṇa-parvvaṇi charācharagurūn bhaguvantam= Amvi(bi)kāpati-
- 7 m-abhyarechhya matāpitrōr ātmanas̄ cha puṣya-yasō-bhivṛiddhuyō upari-
- 8 likhita-Varanaka-grāmś-yañ sva-simā-paryarīntaḥ sa-vṛiksha-mālā-
- 9 kulāḥ sa-kāśṭha-trīṇ-ōḍak-ōpētāḥ sa-dmaṇḍa-dasāpurādhaḥ śrī-
- 10 Ka[n]yakuvja(bja)-vinirggat-āsēshavidyāpāraga-tapōndhi-

Second Plate.

- 11 śrī-Durlabhāchārya-sutāya śrī-Dirghachāryāya śāsa-
- 12 nēn ṣḍakapūrvvam-asmaḥbhīḥ pradatta iti matvā asmad-vamśajair-a-

¹ *Ind. Ant.* Vol. VII. p. 104.

² *Jour. Beng. As. Soc.* Vol. LXII., Part I. p. 311. See also pp. 17-24 above, where the text of the inscription has been published by Pandit Ram Karna of Jodhpur. **Dhavala** is there stated to have assisted **Dharaṇivārāha** against **Mūlarāja**. According to Prof. Kielhorn, **Dharaṇivārāha** was perhaps one of the **Chūḍāśama** chiefs.

³ *Ind. Ant.* Vol. VI. p. 192.

⁴ *Ibid.* p. 104.

⁵ Expressed by a symbol.

⁶ The *ā-mūtrā* in *-bhūttāraka* seems to have been originally forgotten.

९ संवत् १०५१ माघ शुद्ध १५ अष्टमि मङ्गल दिन पाट
 २ किरा जावली पूर्व तत्र परमरुक्षरमकराजाविराज
 ४ पुर मधु रशी मूल रा जेद वः श्रुतु जा मान सग पुर मंड
 ६ त्वांत व्याति वर ल क ग्रा ल स म भरा ज पुर धा न श्रु लो वरा
 ८ श्रुति वा सि ज न पदा ध वी व य न श्रु वः सं वि दि त य धा म
 १० शुभो भूग दल पर्व लि र रा चर गुरुं रु व त न वि का पति
 मरु र्भ ना ता पि रा रा म न श्रु पु ल य शी रि व द त्य उ पा रि
 लि वि त व र ल क य मी य श्रु सी मा पु र्य नः स व श्रे मा ला
 कुलः स का श्रु टो द को पतः स द द र शा प रा वः शी
 क न्य कृ व वि नि र्म ता गे ष वि षा पा र ग त या वि दि

१२ गी दु लं सा र्थ श्रु त य गी र्दी र्णा रा र्थ य गा न
 १४ त नो द वा प्र वृ म स्मा किः य द न उ ति म न्ना म श्रु न रा कि र
 १६ प रि र धी रु वि ला कृ रि र श्रु न द न व म्ना द यो ध न नु न
 १८ त गः पा ल वी प श्रु न म्ना र ग्रा म सा प्र वृ म्ना दि दि व ल
 २० र ग्रा मो द कि ल म्ना गुं द र क ग्रा नः प रि मा या ता ठ ग्रा न
 उ न र म्ना ल व वा ल ग्रा न उ नि र उ रा णा टा पु ल कि तो
 य णा पु ली क य वि म्ना यो द कि न स द र न्ना उ न र म्ना व
 ना ग्रा से वा य श्रु वं पं स म्ना लि म्ना नि म्ना नि म्ना नि म्ना नि
 म्ना श्रु वं ना स म्ना वं र क व म्ना नि ए व त नि दि सा य न
 ना य श्रु वं उ नि नो द ना र म्ना न्ना म्ना श्रु वं रा जः ॥ - १० -
 श्रु न व रा जः ॥

- 13 paraireṇpi bhāvi-bhaktipibhir-namat-pradatta-dharmma-dāyō yam-anumatiṇ-
 14 tavyaḥ pālanīyaś cha | aśya cha grāmasya pūrvvāsyām diśi Dhanā-
 15 ra-grāmō dakṣiṇāsyām Guṇḍāuka-grāmāḥ pāśchimāyām Vōḍha-grāma
 16 uttarāsyām Mētravāla-grāma iti catur-āghāt-ōpalakṣitō=
- 17 yam Ghāghalikūpa-tribhāg-ōdakena suha dattah || uktāṇ cha bhagava-
 18 tā Vyāsēna || śhaṣṭīr-vvarsha-sahasrāṇi svarggō tishṭhāti bhūmidah | acchēhē-
 19 itā ch-anumaitā cha tany-ēva narakam(kē) vasēt || Likhitam=idam
 sā(sā)sanam
- 20 kāyastha-Kāṁchanēna || dūtō tra mahattama-śrī-Śivarājah || [Representation of a
 flower].
- 21 śrī-Mūlarājasya ||

TRANSLATION.

Ōm. Sāmvat 1051, the 15th of the bright (fortnight) of Māgha. Today, in the famous Anahilapātaka,—the *rājvali* as before—the Paramabhāṭṭīraka Mahirījāthirāja Paramīśvara, the illustrious Mularajadeva, addresses all *rājapurushas* and all people, Brāhmanas and others, residing in Varanākagrāma, which belongs to the Satyapura-*maṇḍala* in his realm:—Be it known to you that, after having today, at the eclipse of the moon, worshipped the lord of the world, the holy husband of Ambikā (*i.e.* Śiva), the above mentioned village, Varanaka, up to its proper limits, with its groves of trees, with its wood, grass, and water, with the fies arising out of the ten flaws, has been given by us, by a charter, after libations of water, in order to increase the religious merit and the fame of our parents and ourselves, to the illustrious Dirghāchārya, the son of Durlabhāchārya, who had come from Kanyakubja, who was accomplished in all kinds of lore and (*who was*) a treasure of austerity. Knowing this, future rulers of our lineage or others, should approve of and preserve this my religious gift. (*And*) it has been given, defined with its four abutments,—*viz.* to the east of this village Dhanāra village; to the south Guṇḍāuka village; to the west Vōḍha village; and to the north Mētravāla village,—and together with the water of a third of the Ghaghali kupa. And it has been said by the venerable Vyāsa: The giver of land remains 60,000 years in heaven. But he who rescinds (*a gift*) or approves of (*its being rescinded*), resides in hell for the same (*period*). This grant was written by the kāyastha Kāñchana. The messenger was the mahattama, the illustrious Śivarāja. (*The sign manual*) of the illustrious Mūlarāja.

No. 18.—PESHAWAR MUSEUM INSCRIPTION OF VANHADAKA;
 LAUKIKA-SAMVAT 538.

By PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

The stone on which this inscription is incised, was transferred to the office of the Superintendent, Archaeological Survey, Frontier Circle, from the office of Dr. Stein in 1907. Dr. Stein informs me that the inscription was not found by him. It is said to hail from the Hazara District, but nothing is known for certain about its origin. I edit it from impressions furnished by Dr. D. B. Spooner.

The stone measures 15" × 10", and bears six lines of writing. The central portion of the last line has been lost. A peculiarity of this inscription is that the letters are not incised but

¹ The words *rājvali pūrvvat* also occur in Bhimadēva's plates, (*Ind. Ant.* Vol. VI. 194; 199; 201; 203; 205; 206; Vol. XI. p. 71). A similar phrase, *rājvali pūrvvat*, is found in Mūlarāja's and Jayantasiṁha's Kudi plates (*ibid.*, Vol. VI. pp. 192 and 196). They are always prefixed to the description of Mūlarāja, and probably belong to the approved preamble of grants kept in the royal archives.

raised, as is usual in Muhammadan inscriptions. An older instance of the use of raised letters in a Sanskrit inscription is afforded by the legend on a statue of the Buddha unearthed by Mr. Oertel at Sarnāth.¹

The characters of the inscription are **Śāradā**. Among individual letters I note the form of *sa* in *ataśi*, l. 1, of *ja* in *gaḥa*, l. 3, of *ḍa* in *Śuraḍē*, l. 4, *-Vāṇhaḍakēna*, l. 5, and the ligatures *ky* in *lōkya*, l. 3, *rg* in *-kargi*, l. 6, and *nh* in *-Vāṇhaḍakēna*, l. 5. The final form of *t* is found in ll. 3 and 7, and that of *m* in ll. 2 and 5. The inscription contains the numeral symbols for 3, 8 and 1 in l. 4. Note the form of 8.

The language is Sanskrit, with some mistakes, which show that the author was not a very good scholar. Compare *-kuma-* for *-kumma-*, l. 1, etc. The Sanskrit of the two last lines is particularly weak. With the exception of the invocation to Vishṇu in ll. 1 and 2, which is written in the Aryā metre, the inscription is in prose.

The object of the inscription is to record the construction of a tank by *śrī-Vāṇhaḍaka* for the benefit of his father *śrī-Īśvara*, the son of *śrī-Śuraḍē*. The *sthapati* was Śiṅgāli Kargi, the son of Kali, and he seems to be described as belonging to the *draṅga* of Navagrāma. I am, however, unable to make out the last words of line 6 with certainty. The tank was completed on Saturday, the thirteenth day of the bright fortnight of Kārttika, in the year 38 in the Lōkya-samvat denoted by the arrows (5) and hundred augmented by the elephants (8) and thirty. This date is of interest in more than one respect. In the first place it is not usual to indicate the hundreds in dates of the Laukika era. Mr. R. D. Banerji² even goes to the length of remarking that "if in a date the hundreds are mentioned, it is absolutely certain that it cannot be referred to the Laukika era." This statement cannot any more be upheld in the face of our inscription, where the year is given as *sara*, i.e. five, hundred, and *gaḥa*, i.e. eight, and thirty. Pandit Mukundram also informs me that the hundreds are actually sometimes added in Kashmir *lokē*, in common life, not however in books. It is then interesting to note that, in the repetition of the date in figures, the hundreds are omitted. Professor Jacobi who has been good enough to calculate the date for me, finds that it corresponds to Saturday, the 17th October 1481.

I do not know anything about the persons mentioned in the inscription, and, so long as we have no information about the origin of our inscription, it is hopeless to identify the Navagrāma-draṅga mentioned in l. 6. According to Dr. Stein,³ the term *draṅga* signifies "a watch station established near mountain passes for the double purpose of guarding the approaches to the valley and of collecting customs revenue."

TEXT.

- 1 Ōm⁴ svasti || || atasi⁵-nava-kuma-nibhaṁ Mandara-parivarta-
- 2 ghrishtakēyāram [!*] apaharṇa duritam=ukhilaṁ Madhu-Mura-Narakā-
- 3 ri-vāhu⁶-yugam [!*] Lōkya-samvach-chhara-śutē gaḥa-trimśadhike⁷ samvat⁸
- 4 38 Kārtika(ka) śu ti 13 Śanau | Atra diṇē śrī-Śuraḍē-suta-
- 5 śrī-Īśvaram⁹ udiśya suta-śrī-Vāṇhaḍakēna pushkaram karā[yi]tam || ||
- 6 sthapati-Kali-suta-Śi[m]gāli-Kargi Navagrāma-draṅga-vradhaja¹⁰
- 7 Ōm śrī sthānasya śrēyaṁ bhavat...likhitam lūgasya

¹ See *Archaeological Survey Annual Report*, 1904-05, p. 81.

² *Indian Antiquary*, Vol. XXXVII, p. 28.

³ Translation of the *Rāgatarāṅgiṇī*, Vol. II, p. 291.

⁴ Metre: Aryā. *Kuma* is written for *kumma*.

⁵ The sign visible after *samvat* is probably a sign of interpolation.

⁶ Read *-Iṣṭam=udīśya*.

⁷ Expressed by a symbol.

⁸ Read *-bāhu*.

⁹ Read *-trīmś-*

¹⁰ The reading is very uncertain. We should perhaps read *-bhadhaja*.

[illegible]

TRANSLATION.

(Line 1.) Ōm. Hail.

(V. 1.) May the pair of arms of the enemy of Madhu, Mura and Naraka (*i.e.* Vishnu) turn away all evil, that which is like a frosh *atasi*-flower (and) the bracelets of which were rubbed at the turning of (*the mountain*) Mandara (in the churning of the ocean).(Ll. 3-5.) In the Lōkya (Laukika) year arrow (five)-hundred increased by thirty and elephants (eight), Samvat 38, the 13th of the bright (fortnight) of Kārttika, on a Saturday —on this day, a pond was made with reference to śrī-Īśvara, the son of śrī-Śuraḍē by (*his*) son śrī-Vāṇhaḍaka.(L. 6.) The *sthapati* (was) Śimgāli Kargi, the son of Kāli, a Paṇḍit (?) from the Nava-grāma-draṅga.(L. 7.) Ōm. Prosperity. May luck follow the place written of the *līṅga* (?).No. 19.— PIMPARI PLATES OF DHARAVARSHA-DHRUVARAJA ;
SAKA-SAMVAT 697.

By K. B. PATHAK, B.A.: POONA.

This grant consists of three plates, each measuring $10\frac{3}{4}'' \times 7\frac{1}{4}''$. The ring on which the seal was strung had been detached from the plates when they came into my possession. The weight of the three plates is 260 tolas, while that of the ring and the seal is 190 tolas. The diameter of the ring is $2\frac{1}{4}''$ and the length of the seal is 6". On the top of the seal there is, in relief, on a countersunk surface, a figure of the four armed god Vishnu. The grant belongs to Dasharath Patil and Jala Patil of Pimpri in East Khandesh and was published by Mr. G. K. Chandorkar in a Marāṭhī magazine named *Prabhita* nearly two years ago. I obtained the original plates on loan for taking an impression of them through the kind offices of Mr. G. K. Chandorkar. The plate accompanying this paper has been prepared from impressions received from Mr. Nārāyaṇrāo Tātakē of the Archaeological Office in Poona.

The grant is written in the Nāgarī characters of the period to which the inscription refers itself. The peculiarities in respect of orthography, which deserve to be noted, are that व is always used in place of ब, as in बिन्दु for बिन्दु in line 62, and that conjunct consonants immediately following र are sometimes doubled as in रारारिर्त्ति in line 6, but not in वर्यति in line 18 and in रधिञ्जनाय in line 31. The grant is written in the Sanskrit language, and, except in the donative passages and the last sentence, the whole is in verse. It may be remarked that all the verses of our inscription are met with in later Rishtrakūṭa grants.

The inscription records the grant, by Dhāravarsha śrī-Dhruvarājadēva, of the village called Lilāgrāma to a Brāhmaṇa named Bhaṭṭadeva, when six hundred and ninety-seven years of the Śaka king had passed away, on the new moon-day, in the dark half of the month of Kārttika, when there was a solar eclipse. The mention of the solar eclipse in the date may be taken as a proof of the genuineness of the present grant. But it comes into conflict with the Dhulka grant of Karkarāja, dated Śaka-Samvat 701, which purports to have been issued in the prosperous reign of Gōvindarāja II.¹ I beg to invite attention to the following passage in that grant:—

श्रीप्रभूतवर्षस्य प्रवर्धमानराज्ये [1*]

तस्यानुजः श्रीध्रुवराजनान्ना(मा) महानुभावो विहितप्रताप[.*]

प्रसाधिताशेषनरेन्द्रचक्र[*] चूडामणि(क्रमेण) वालार्कवपुर्वभूव ।

तस्य सुतः श्रीकर्कराजस्तदाज्ञया सर्वानिव समा-
ज्ञापयति

Here the expression तदाज्ञया can only mean "by the command of Dhruvarāja." How could Karkarāja order all feudatories by the command of Dhruvarāja, in the prosperous reign of Gōvinda II., when Dhruva was not the reigning sovereign? The language used here is ambiguous. The verse quoted above is correctly given in our grant and, with the next following verse (beginning with the words जति यव च), describes Dhruva as the paramount sovereign. The occurrence of the incorrect verse in the Dhulia grant may be cited as an additional proof of its spurious character.¹

As the genuineness of the Dhulia plates of Karkarāja is open to question, the first point which we have to decide is whether Gōvinda II. actually succeeded to the throne or whether there was a complete supersession of him by his younger brother Dhruva after the death of Krishnarāja I. On this point our grant has the following verse (18) which also occurs in the Kavi² and Pūṭhān³ plates:—

येन श्रेतातपत्रप्रहतरविकरव्राततापात्सलीलं
जग्मे नामीरधूलोधवलितशिरसा वल्लभाख्यः सदाजौ ।
स श्रीगोविन्दराजो जितजगदहितसैणवैधव्यहेतु-
स्तस्यासौकुमूरेकक्षणरणदलितारातिमत्तेभकुंभः ॥⁴

Here the possession of the white umbrella, which is symbolical of supreme sovereignty, is attributed to Gōvinda II. Kālidāsa says:—

अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे
नृपतिककुदं दत्त्वा यूने सितातपवारणम् ।
मुनिवनतच्छायां देव्या तया सह शिश्रिये
गलितवयसामिन्नाकूणामिदं हि कुलव्रतम् ॥

Raghuvamśa, III. verse 70.

And in a stone tablet inscription at Dāvāngere, dated in the Chālukya-Vikramavarsha 48, it is said of the Chālukya king Jayasimha—

अगमदखिरुधात्री येन राजन्वतीत्वं
निवसति नृपलक्ष्मीर्थस्य शुभ्रातपत्रे ।
सकल[वि]नमितारिषोणिभृशोकिरत्न-
दि(द्यु)तिशवलितपादो गण्डरोक्कण्डभूपः ॥

Ep. Carn. Vol. XI. Dāvāngere, No. 1

¹ [There are also other proofs of carelessness on the part of the writer of the Dhulia plates. I am, however, not sure if the inscription can be declared spurious on such grounds alone. — Ed.]

² *Ind. Ant.*, Vol. V. p. 140, verse 18.

³ Above, Vol. III. p. 107, text-lines 27—29.

⁴ [The verse occurs with some mistakes and alterations in the Dantivarman plates (above, Vol. VI. p. 288, verse 15). — Ed.]

And in the Śravana-Belgola epitaph of Mallishēṇa we read—

राजन् साहसतुङ्ग सन्ति बहवश्च्युतातपत्रा नृपाः
किन्तु त्वत्सदृशा रणे विजयिनस्त्यागोन्नता दुर्लभाः ।
तद्वसन्ति बुधा न सन्ति कवयो वादीश्वरा वाग्मिनो
नानाशास्त्रविचारचंचुरधियः काले कलौ महिषाः ॥¹

Here च्युतातपत्रा नृपाः "kings possessed of the white umbrella" means "paramount sovereigns."

It is thus clear that Gōvinda II. did in all probability reign immediately after the death of his father Kṛishṇarāja I. I lay stress on this point because the genuineness of the Dhulia plates of Karkarāja which refer themselves to the reign of Gōvinda II. may reasonably be called in question, as I have pointed out above. From the Daulatābād grant, which was discovered by me three years ago and brought to the notice of Mr. D. R. Bhundarkar, who has edited it in this Journal,² it is plain that Dhruva wrested the sceptre from the hands of his elder brother Gōvinda II. That Gōvinda II. did reign is also proved by two pillar inscriptions discovered and noticed by Mr. Rice, which use the expression *prithvi-rājyaṁ gṛhye*, "ruling over the earth," with reference to Jagattuṅga-Prabhūtarsha-Pratāpāvalōka, son of Akāla[varsha].³

The second question to be decided is the identification of the Śrivalabha, mentioned by Jināsēṇa in the concluding *prastāvi* of his *Harivamśa*, which I quoted in my article in the *Indian Antiquary*, Vol. XV, p. 142. In a note to my paper, Dr. Fleet proposed to identify the king with Gōvinda II. A few years later a different identification was proposed, Dr. Fleet then suggested that in the verse—

शाकेष्वब्दशतेषु समसु दिशं पञ्चोत्तरेषूत्तरां
पातीन्द्रायुधनाम्नि कृष्णनृपजे श्रीवल्लभे दक्षिणं ।

the expression कृष्णनृपजे should be construed with इन्द्रायुधनाम्नि and that श्रीवल्लभ was Gōvinda III.⁴ The only reason given for this construction was that "Indrayudhanāman is an adjective and wants the next following word to complete its meaning." This is not a serious difficulty for Kālidāsa frequently uses रथाङ्गनाम्न as a noun.⁵ And Jināsēṇa himself uses compounds like इन्द्रायुधनाम्न as nouns:—

जंबूनामा ततः कर्त्तुं पुराणमपि शृण्वान् ।
प्रथयिष्यति लोकेऽस्मिन् सीत्यः केवलानामिह ॥ 37

ततो नक्षत्रनामा च जयपालो महातपाः ।
पांडुश्च ध्रुवमेनश्च कंसाचार्य इति क्रमात् ॥ 45
एकादशांगविद्यानां पारगाः स्युर्मुनीश्वराः ।

॥ 46

Ādipurāṇa, Chap. II.

This second identification, though abandoned long ago, is now rendered untenable by the Daulatābād grant of Dhruva, dated Śaka-Samvat 715. A third attempt was made to

¹ Above, Vol. III, p. 191, verso 21.

² Above, Vol. IX, p. 193.

³ *Ep. Carn.* Vol. XI, Chalukera Nos. 33 and 34.

⁴ *Bombay Gazetteer*, Vol. I, Part II, p. 395, footnote 1.

⁵ *Kumārasambhava*, III, 87, *Raghuvamśa*, III, 24.

identify Jinasēna's Śrīvallabha, and this time, with Dhruva. The only ground assigned for this was that "Śrīvallabha was a leading and distinctive *biruda* of Dhruva," while Gōvinda II. was, in Dr. Fleet's opinion, Vallabha and not "Śrīvallabha, which is quite a different thing."¹ But from one of the two inscriptions which we owe to Mr. Rice and to which reference has been made above, we learn that Śrīvallabha was a title borne by Gōvinda II., who is spoken of as Jagattuṅga-Prabhūtavārsha-Pratāpāvalōka-Śrīvallabha. This is a pillar inscription and a contemporary document and must have been incised between Śaka-Saṃvat 692 and 697.² It is evident that Śrīvallabha was not a distinctive *biruda* of Dhruva. On this account it is hard to decide whether Jinasēna's Śrīvallabha was Gōvinda II. or Dhruva. Though neither of the two reasons put forward by Dr. Fleet, viz. (1) that Gōvinda II. did not reign and (2) that he had not the title of Śrīvallabha is correct, his identification of Jinasēna's Śrīvallabha with Dhruva is warranted by the subjoined inscription. It is dated in Śaka-Saṃvat 697 and the Daulatābād plates of Dhruva in Śaka-Saṃvat 715. Between these two dates Dhruva was the reigning sovereign. During this interval Jinasēna wrote his *prakāśi* of Śaka-Saṃvat 705. His Śrīvallabha, son of king Kriṣṇa was, therefore, Dhruva himself. On the other hand, if the Dhulia plates are also genuine, Jinasēna's Śrīvallabha cannot, at present, be identified.

One of the titles of Dhruva is **Kalivallabha**, which Dr. Fleet always translates "favourite of the Kali age." It is well known that the Kali age is sinful, and to be called "favourite of the sinful age" can hardly be regarded as complimentary. The real explanation appears to be different. *Kali* means³ "a brave person, a warrior," and *vallabha* means "favourite" or "lord." And the title should be rendered "the favourite of warriors." That this is the real meaning of the title is implied in the following verse which occurs in the Maṇḍe grant and in the Sirūr inscription⁴ :—

लक्षप्रतिष्ठमचिराय कलिं सुदूर-
सुखार्थं शुद्धचरितैर्धरणीतलस्य ।
कृत्वा पुनः कृतयुगत्रियमप्यशेषं
चिचं कथं निरुपमो कलिवल्लभोभूत् ॥

TRANSLATION.

"Having quickly driven far away, by his pure actions, the Kali age, which had obtained a footing, and having created again the glory of the Kṛita age on the surface of the earth, it is wonderful how **Nirupama** became the favourite of the Kali age (the favourite of warriors)."

This verse is an instance of the well-known figure of speech called *वैरोधानाम* (= apparent contradiction). The expression *कलिवल्लभ* is used in a double sense. The literal rendering "favourite of the Kali age" creates an apparent contradiction, which consists in the Kali age being driven away by its own favourite. But this contradiction is not real and disappears as soon as we remember the secondary and the real sense of the title "the favourite of warriors."

From his victorious camp pitched near **Śaṅkhavivaraka** the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Prithivīvallabha* the glorious **Dhārāvārsha**, the illustrious **Dhruva-rājādēva** granted, for the increase of the merit and fame in this world and in the next, of his parents and of himself, the village of **Lilāgrāma** in the **Vaṭanagarikā** eighty-four (district). The donco was a **Brahmaṇa** named **Bhaṭṭadēva**, son of **Bhaṭṭāvukadikeshita**, of the **Bharadvāja**.

¹ Above, Vol. VI. p. 197.

² [Mr. Rice assigns both of these inscriptions to "about 815 A. D." One of them mentions the daughter of the Nōjamba chief Sindhapōta and the other (his son) Pallavādhirāja. Mr. Krishna Sastri attributes them to Gōvinda III; see above, p. 58 f.—Ed.]

³ कलिस्त्री कलिकायां ना शराजिकषणे दुर्गे *Mēdini*; कलिर्विभीतके शरे विवादस्थयने युधि *Hemachandra*; विषयस्थेपि वल्लभः *Amara*; वल्लभो दयितोऽप्येव *Mṛdāni*.

⁴ Above, Vol. VII. p. 205, text lines 2 and 3.

gōtra and the *Kāṇva* (*śākā*) who was a native of *Jambūsaraha*¹-*sthāna*. The boundaries of the village granted are:—on the east *Laghudējārā-khēṭaka*; on the south the village of *Talāpāṭaka*; on the west the village of *Ajjalōṇi*; and on the north the river *Mosinī*. The donation was made for keeping up the five great sacrifices (*yajña*), viz. *balī*, *charu*, *vaiśvadeva*, *agnihōtra* and *atithi*, and for other purposes. *Bhaṭṭa-Hōrambaka* and others were apparently sent as *dūtaka*s by the king to see to the proper execution of the grant made by him. The writer was the *mahīsaṇḍhivigrahadhikṛita* *Śrī-Māṇḍalla*, son of *Balādhikṛita*. *Lilāgrāma* and *Vaṭanagarikā* are identified by Mr. G. K. Chandorkar with *Nilagavhāna* and *Vaṇi* in the *Nāsik District*.

TEXT.²

First Plate ; Second Side.

- 1 श्रीं सवोव्यादेवसा धाम यन्नाभिकमलं कृतं ॥ हरश्च यस्य कास्तेन्दुकलया
कमलंकृतं ॥१*॥ आसी-
- 2 द्विषन्तिमिरमुद्यतमंडलापी क्षस्तिन्नयन्नभिमुखो रणशर्वरीषु भूपः शुचिर्विधु-
रिवाप्तदिग-
- 3 स्तकीर्त्तिर्गीविन्दराज इति राजसु राजसिद्धः ॥ २*॥ दृष्ट्वा चमू-
भिमुखीं सुभटाट्टहासा-
- 4 सुन्नामितं सपदि येन रणेषु नित्यं । दष्टाधरेण दधता मुकुटं ललाटं
खड्गं कुलं च
- 5 हृदयं च निजं च सत्त्वं ॥३*॥ खड्गं कराग्रान्मुखतश्च शोभा मानो
मनस्तः सममेव यस्य । महाहवे नाम निशम्य
- 6 सद्यस्त्रयं [रि]पूणां विगलत्यकाण्डे ॥४*॥ तस्यात्मजो जगति विद्युतदीर्घ-
कीर्तिरात्तीर्त्तिहारिहरिविक्रमधाम-
- 7 धारी । भूपस्तु(स्त्रि)विष्टप[न्त्र]पानुक्रतिः कृतज्ञः श्रीकर्कराज इति गोत्रम-
णिर्विभूव ॥५*॥ तस्य प्रभिन्नकरटच्युतदान-
- 8 दन्तिदन्तप्रहाररुचिरोल्लिखितांसपीठः क्षमापः क्षिती क्षपितशत्रुरभूत्तनूजः सद्रा-
ष्ट्रकूटकनका[द्रि]विन्दरा-
- 9 जः ॥६*॥ तस्योपाज्जितमहमस्तनयश्चतुर्दधिवलयमालिन्याः भोक्ता भुवः शत-
क्रतुसदृशः श्रीदन्तिदुर्ग[राजो]-
- 10 भूत् ॥७*॥ काश्चोस(श)कैरलनराधिपचोलपाण्ड्याश्रीहर्षवञ्चटविभेदविधानदत्तं ।
काष्णीटकं वलमनं-
- 11 त्वमजेयमन्यैर्भृत्यैः क्रियद्भिरपि यः सहसा जिगाय ॥ ८*॥ अभूविभंगमस्त-
हीतनिशातशस्त्रमन्यांत-

¹ The Kaira grant of Vijayarāja registers a gift "to the general body of officiating priests and religious students of (the village of) Jambūsarā, who belong to the Vājasaneyā (sect) and the Kāṇva (*śākā*) ;" *Ind. Ant.* Vol. VII, p. 250.

From the original plates.

² Expressed by a symbol.

- 12 मप्रतिहताश्रमपेतयत्नं । यो वल्लभं सपदि दण्डवलीन जित्वा राजा-
धिराजपरमेश्वरतामवाप ॥ [८*] आ से-
- 13 तोर्विपुलोपलावलिलसक्तीलोर्मिमालाजलादा प्रालियकलङ्कितामलशिलाजालासुपा-
राच-
- 14 लात् । आ पूर्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधेयंनेयं जगती स्वविक्रमव-
लेनेकातपत्रा(त्री)कृता ॥ [१०*]
- 15 तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजावाधः श्रीकर्कराजसूनुर्महोपतिः कृष्ण-
राजोभूत् ॥ [११*] यस्य स्वभु-
- 16 जपराक्रमनिःशेषोत्सादितारिदिक्रमं । कृष्ण[स्ये]वाकृष्णं चरितं श्रीकृष्णराजस्य
॥ [१२*] शुभतुंगतुंग-
- 17 तुरगप्रवृद्धरेणुर्द्वरविकिरणं श्रीधमेपि नभो निखिलं प्रावृद्धालायते स्पष्टं
॥ [१३*] [दी]नानाथप्रणयि-
- 18 पु यथेष्टचेष्टं समीहितमजस्रं । तत्क्षणमकालवर्षो वर्षति सर्वार्त्तिनिर्व्वपणं
॥ [१४*] राष्ट्रप्यमात्मभुज-
- 19 जातवलावलिपमाजौ विजित्य निशितासिलताप्रहारेः । पालिध्वजावलि[शुभा]म-
चिरेण यो हि

Second Plate ; First Side.

- 20 राजा[धि]राजपरमेश्वरतां तताम् ॥ [१५*] क्रोधादुत्खातखड्गप्रमृतरुचिचयै-
र्भासमानं समंतादाजावुद्धतवैरि-
- 21 प्रकटगजघटाटोपसंक्षोभदत्तं ॥ शौर्यं त्यक्त्वारिवर्गो भयचकितवपुः क्वाप्यदृष्ट्वैव
सद्यो दर्पाध्मा-
- 22 तारिचक्रचयकरमगमद्यस्य दोर्दण्डरूपं ॥ [१६*] पाता यद्यतुरं वुराशिरशनालङ्कार-
भाजो भु-
- 23 वः त्रयाश्चापि कृतहिजामरगुरुप्राज्याज्यपूजादरः दाता मानभृदग्रणीर्गणवतां
योसौ
- 24 त्रियो वल्लभो भीकं स्वर्गफलानि भूरि तपसां स्थानं जगामामरं ॥ [१७*]
येन श्वेतातपत्रप्रकृतरवि-
- 25 करवाततापात्सलीलं जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ
स श्रीगोविन्दरा-
- 26 जो जितजगदहितस्त्रेणवैधव्यहेतुस्तस्यासीत्सूलुरेकक्षणरणदलितारातिमत्तेभ[कुं]भः ॥
[१८*]
- 27 तस्यानुजः श्रीधुराजनामा महानुभावोविहृतप्रतापः प्रसाधिताशेषनरेन्द्र-
चक्रः क्रमेण

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[illegible]

- 28 वालाकवपुर्वभूव ॥ [१८*] जाते यत्र च राष्ट्रकूटतिलके सङ्गपचूडामणो
गुर्वो तुष्टिरथाखि-
- 29 सत्य जगतः सुखामिनि प्रत्यहं । सत्यं सत्यमिति प्रयासति सति क्षमा-
मासमुद्रान्तिकामा-
- 30 सीडर्भपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते ॥ [२०*] शशधरकरनिकरनिभं
यस्य यशः सुरनगाय-
- 31 सानुखैः परिगीयतेनुरत्नैर्विद्याधरसुन्दरीनिवहैः ॥ [२१*] हृष्टोन्वहं योर्थिज-
नाय सर्व्व सर्व्व-
- 32 स्वमानन्दितवन्धुवर्गः प्र[१*]दाग्रुष्टौ हरति क्ष वेगात्राणान्यमस्यापि
नितांतवो[र्य][.]* [२२*]
- 33 रक्षता येन निःशेषं चतुरभोधिसंयुतं । राज्यं धर्मेण लोकानां कृता तुष्टिः
परा हृदि ॥ [२३*]
- 34 अपाङ्गेनापि यो लोकान्यानैक्षत समाश्रितान् । न ते याचितवन्तोऽन्यभूभृतं धन-
तृष्णया [२४*]
- 35 तेनेदमनिलवियुच्चलमवलोक्य जीवितमसारं । क्षितिदानपरमपुण्यः प्रवर्त्तितो
36 ब्रह्मदायोयं ॥ [२५*] स च परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभ-

Second Plate ; Second Side.

- 37 द्वा(धा)रावर्षंश्रीधुवराजदेवः कुशलो स[र्व्व]ानिव यथासंवध्यमानकान्नाष्ट-
पतिविषयपतिग्रामकूटायु-
- 38 कनियुक्तकाधिकारिक[मह]त्तरादीन्समाप्तापयत्यस्तु वः संविदितं यथा शङ्खवि-
वरकसमावासि-
- 39 जयस्कंधावारावस्थितेन मया माता[पि]चोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिहृष्टये
जंबूसरः-
- 40 स्थाननिवसितश्चा(चा)तुर्विध्यसामान्यभरद्वाजसगोत्रकाण्वसब्रह्मचारिभट्टावुकदीक्षित-
सुतभट्टदे-
- 41 वाय वटनगरिकात्यचतुरशीत्यन्तर्गतलीलाग्रामी यस्याघाटनानि पूर्व्वतः
लघुषेष्मारखेट-
- 42 कसीमा । दक्षिणतः तलापाटकग्रामसीमा । अपरतः अज्जलोणिग्रामसीमा
उत्तरतो मोसिणी-
- 43 सरित् । एवमेतच्चतुराघाटनीपलक्षितः सोदंगः सपरिकरः सभूत[प]ितप्रत्यायः
सोत्य(त्प)द्यमान-

- 44 विष्टिकः सधान्यहिरण्यादेयोचाटभटप्रादेश्यः सर्व्वराजकीयानामहस्तप्रज्ञेपणीयः
आचङ्गा(चंद्रा)-
- 45 कर्णवर्णवर्णितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रप्तदेव-
ब्रह्मदायर-
- 46 हितोभ्यन्तरसिद्धया भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरशतषष्ठे सप्तन-
वत्यधिके
- 47 कार्तिकबहुलामावास्यायामादित्योपरागीद्योदकातिसर्गेण वलिचरुवैश्वदेवान्नि[हो]-
- 48 चातिथिपञ्चमहायज्ञादिक्रियोत्सर्पणार्थं प्रतिपादितो यतोऽस्योचितया ब्रह्मदाय-
स्थित्या भुंजतो
- 49 भोजयतः प्रतिदिशतो वा न कैश्चिद्ग्रासेधे वर्त्तितव्यं ॥ तथागामिभद्रनृपतिभि-
रस्मदंशैरन्यैर्व्वा
- 50 सामान्यं भूमिदानफलमवेत्य विद्युन्नोलान्यनित्यैश्वर्याणि तृणाग्रलग्नजल[वि]दुच-
क्षलक्ष
- 51 जीवितमाकलय स्वदायनिर्व्विशेषीयमस्मदायोनुमन्तव्यः प्रतिपालयितव्यः यथा-
ज्ञा[न]-
- 52 तिमिरपटलाहृतमतिराच्छिद्यदाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्महापात-
- 53 कैः सोपपातकैश्च संयुक्तः स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासे-

Third Plate; First Side.

- 54 न ॥ षष्टिं वर्ष्वसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च
तान्येव न-
- 55 रके वसेत् ॥ [२६*] विंध्याटवीष्वतीयासु शुष्ककोटरवासिनः । [क]णा-
हयो हि
- 56 जायन्ते भूमिदायं हरन्ति ये ॥ [२७*] अग्नेरपत्यं प्रथमं सुवर्णं भू[र्व्वे]णवी
- 57 सू[य]सुताश्च गावः । लोकत्रयस्तेन भवेद्दि दत्तं यः काञ्चनं गाञ्च महीञ्च
- 58 दद्यात् ॥ [२८*] बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य
यदा भूमि-
- 59 स्तस्य तस्य तदा फलं ॥ [२९*] यानीह दत्तानि पुरा नरेन्द्रीर्हानानि
धर्मार्थयज्ञस्कराणि ।
- 60 निर्मुक्तमात्र्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ [३०*]
स्वदत्तां परदत्तां वा य-
- 61 द्वादक्ष नराधिप । मही [म]हीमतां श्रेष्ठ दानाच्छ्रेयोमुपालनं ॥ [३१*]
इति कमलदलाम्बु-

- 62 विन्दुलोलां त्रियमनुचिंत्त्य मनुष्यजीवितञ्च । सर्वमिदमाहृतं च बुध्वा'
न हि पुरुषैः
63 परे(र)कीर्त्तयो विलोप्या [३२*] इति ॥ परमभट्टारकमहाराजाधिराज-
परमेश्वरपृथ्वीवल्ल-
64 भञ्जीमहारावर्षञ्जीधुवराजदेवप्रहितभट्टहिरस्वप्रभृतिश्रीमद्वर्माधिकरणदू-
65 तकं । लिखितञ्चैतत्परमेश्वराज्ञया वलाधिकृतस्तनुना समधिगतपञ्च-
66 महाशब्दमहासन्धिविग्रहाधिकृतसामन्तश्रीमान्दत्तेनेति ॥

No. 20.—TIBETAN INSCRIPTION ON THE STONE MONUMENT IN FRONT
OF THE TA-CHAO-SSU TEMPLE IN LHASA, 822 A.D.

By A. H. FRANCKE.

The stone monument in front of the Ta-chao-ssu temple contains an inscription in Chinese and Tibetan, of the times of the Tibetan king khri btsong lde btsan, half of whose name has been preserved on the stone, as observed by Bushell. The Chinese half of the inscription was translated by S. W. Bushell in his article entitled "The Early History of Tibet" (J. R. A. S., Vol. XII, 1880, p. 535 ff.). As far as I know, no attempt to read and translate the Tibetan text has as yet been made. My reading of the Tibetan text is based on a rubbing of the inscription, reproduced in Bushell's article. This rubbing was obtained in Peking in 1869 and was said then, from the condition of the paper, to date at least from the last century.*

Ancient Orthography.

(a) Cases of suffixed *d* (called *drag*) occur in *phyind* (l. 20), *phrind* (l. 39), *mald* (l. 55); the last case is uncertain. On the whole, it is safe to say that the *drag* is of rare occurrence, as compared with Dr. Stein's Endero relics.

(b) Subscript *y* appears below *m* regularly when the latter is followed by *i* and *e*.

(c) Inverted *i* vowel signs are very common. But no uniform rule is followed in their use.

(d) In line 26 it looks as if *chenpo* was furnished with the article *pho* instead of *po*, as is the case in some of the Endero relics; but here it may be due to a scratch on the stone.

Other instances of the orthography of the Endero relics (8th century A.D.) are not found here. Thus, the final consonant of a syllable is never written below the first consonant; and *c* and *ts* are never replaced by *ch* and *ts*, as at Endero.

Palaeographical Notes.

All the vowel signs, with the exception of the *i* vowel sign, are joined to the consonant base. For the *o*-sign the left upper end of the consonant is preferred; but in the case of *ch*, *kh* and *y* it touches the middle. The *u*-sign is joined to the right lower end of the letter and the *e*-sign to the middle of its upper line, except in the case of *s*, *m* and *l*. With the two former the *e*-sign finds a place at the left upper end and with *l* at the right upper end.

* The metre is Pushpitāgrā; but the third pāda does not correspond with the first. The verse occurs in the Dantivarman plates with the third pāda thus: अतिवि[स]ल्ल[नी]मि[रा]सनीने; above, Vol. VI. p. 204, verse 51.

Euphonic laws.

We find *d* instead of *t* after *g* in *geigdu* (l. 5), *yogdu* (l. 44), *stse zhung chogdu* (l. 44), and *yigdu* (l. 77); *b* instead of *p* after *g* in *yang thagbar* (l. 31) (ordinarily *yang dagpar*).

The form '*adul*' (l. 40) instead of '*agru*' shows that the modern pronunciation was already in vogue in 822 A.D. (Compare my notes on the Endere relics.) The same may be inferred from lines 75 and 77 where we find the genitive instead of the instrumental case.

Some ancient words.

The word *phu dud* (ll. 45, 47) refers to the Chinese custom of shaking the sleeve in greeting a person.

Of ancient words the following deserve to be noted :—

ba (l. 56) and '*abā*' (l. 57), both meaning 'subjects (?)'; *mjal dum* (ll. 5 ff.) assembly, composed of *mjal*, 'meet' and '*adula*, gather; *gnyi* (l. 58), instead of *nyi*, sun; '*adzimpa*' (l. 76) instead of '*adzipa*, seize.

INSCRIPTION FROM LHASA.

ROMANISED TEXT.

[Doubtful readings are put in brackets.]

- 1 Bodkyi rgyalpo chenpo
- 2 'aphrulg(y)i lha tsanpo dang
- 3 rgyai rgyalpo chenpo rgya rje hvangte
- 4 dbon zhang gnyis, chab srid
- 5 geigdu (s)olnas, rñal dum
- 6 chenpo mdzadde gtsigs
- 7 pa, nampar yang myi 'agyr
- 8 lha myi kun shosshing dpang byas
- 9 te, thso thse (rdo)
- 10 (r)ñ yongbai
- 11 gyi (mang) rdor
- 12
- 13 'aphrulgyi
- 14 lde brt-angyi
- 15 būnbū leuta
- 16 zhang gnyis
- 17 ni, gyi
- 18 nyosei (zh)ug, rjechen
- 19 pos yni, bkā gyis dkrabpa
- 20 ka phyind myodpas, mangpo kun bde
- 21 skyidpa(r) byabala (n)i dgongspa geig,
- 22 . . . ringpor leg don chenpo
- 23 . . . ni bkā gros mthante,
- 24 ringpar myi zhu m
- 25 dgyespai (tsi)gpar
- 26 molnas, mjal dum chenp(h)o
- 27 mdzadde, bod rgya gnyis, da ltar
- 28 . . . mangbai yul dang mdzamas (srung)

- 29 zhing, dei shar phyogs thamsad ni,
 30 rgya chenpoi yul, nub phyogs thams
 31 cad ni yang thagbar bod chenpoi
 32 yul(d), do las phan thsun dgrar myi
 33 'athab, dmag myi dang, yul myi
 34 rnams, yid ma chespa khrig (y)od
 35 na, myi bzangzhing gtam driste,
 36 brdzangsnas phyir gtang ngo
 37 da chab arid geig cing, mjal
 38 dum chenpo 'adi ltar mdzadpas,
 39 dbon zhang dgyespai bkā phrind
 40 sryanpas kyang 'adrul dgoste,
 41 phan thsungyi phonyā 'adlonghayang, lam
 42 (rny)ingpar byangnas, snga lugs bzhin,
 43 bod rgya gnyiskyi (bapa) (tso)ng kun
 44 yogdu rta brjesla, stae zhung chogdu
 45 rgya dang phradpa mancad ni rgyas phu dud
 46 bya, ceng shu byan du bod dang phradpa
 47 yancad ni bodkyis phu dud byaste,
 48 dbon zhang nyezhing gnyenbai theul bzhin
 49 du, sri zhu dang bkur stii lugs
 50 yodpar sbyarto, yul gnyiskyi
 51 larna dud rdul ni myi snang, glo bur
 52 du sdangba dang dgrai mying ni myi gragste
 53 mthsams srungbai myi yancad
 54 kyang dogs shing 'ajigspa myodpar
 55 (mal mald snga)gpa rkyangste,
 56 ba ('a)khodeing, skyidpai bkā drin
 57 ni 'ab(i) khāi barda thog, sryanpai
 58 (gsu)ng ni gnyi zhas (slebs)
 59 khyabste, bod' bod yulna skyid,
 60 rgya rgya yulna skyidpai arid chenpo
 61 (sbyar)nas gtsigs beaspa dang
 62 nampar myi 'aggyurbar, dkon mehog
 63 gsnm dang, 'aphagspai (na)m(khā)
 64 nyi zla dang gza skarla yang dpa(ng)du
 65 gsolte, (thsig)gi (rnams ba) . .
 66 (bshad), srog chags bsaddo mnā
 67 (ya)ng bornas gtsigs beaspa,
 68 (g)tsigs 'adi bzhinda m(yi) byassam
 69 (bshig)na, bod rgya gnyis ganggis sngar nye(s)
 70 (pa) . . . adigeing, lardu dka (skyu) ci byas kyang,
 71 (gtsigs)
 72 bod rgya gnyiskyi rje blongyis
 73 thugs mnā borte, gtsigs
 74 kyi . . . brisnas, rgyalpo chen
 75 po gnyiskyi ni phyag rgyas btab, bloupo
 76 'adzimpala (gsogs)pa rnams
 77 kyi ni (lag) yigdu briste, gtsigskyi
 78 ra bzhagga

TRANSLATION.

- 1 The great king of Tibet,
- 2 the incarnate god, the b Tsanpo, and
- 3 the great king of China, Hvangto, the great Chinese,
- 4 nephew and uncle, both, praying
- 5 for the unity of their governments,
- 6 making (causing) a great assembly, importance
- 7 never changing
- 8 all gods and men knowing [it] and giving
- 9 witness (to it) times, times,
- 10 coming.
- 11 on a stone
- 12
- 13 The incarnate
- 14 lde btsan
- 15 Bānbū heuta
- 16 uncle, both
- 17 of
- 18 sin by the great
- 19 sovereigns fighting
- 20 henceforth not taking place, there is only one wish :
- 21 that all may be (may be made) in great happiness.
- 22 long lasting great meaning
- 23 agreeing in their counsel
- 24 for a long time, without amendment
- 25 be pleased is of importance,
- 26 so saying, making a great assembly,
- 27 Tibet and China, both retaining the countries
- 28 which they own now ;
- 29 everything to the East is
- 30 the country of great China, everything to the West
- 31 is certainly the country of great Tibet.
- 32 Neither of them [must] fight
- 33 like an enemy. Such soldiers and citizens
- 34 as are clearly distrustful,
- 35 [such] men [must] be seized, and questions being asked,
- 36 [must be] despatched and sent back.
- 37 Now, there being union of government,
- 38 and such a great assembly being made,
- 39 uncle and nephew being pleased with such glorious tidings,
- 40 there must be travelling, (communication),
- 41 mutual envoys going and,
- 42 this taking place on the old road, in the former way,
- 43 the Tibetans and the Chinese, both,
- 44 shall barter horses (literally, for horse bartering). At Stse chung chog,
- 45 meeting with the Chinese, thither, the Chinese shall show honor.
- 46 At Cheng shu hyvan, meeting with the Tibetans,
- 47 hither, the Tibetans shall show honor.
- 48 For, as nephew and uncle are closely related, it must be done in a friendly way,

- 49 being connected with manners of respect
 50 and honor. Between the two countries
 51 smoke and dust shall not be seen, sudden
 52 hostility and the name of enmity shall not be heard of.
 53 } There shall be no fear and anxiety, hither,
 54 } on account of frontier guards.
 55 Everywhere praise spreading
 56 dwelling, the kindness of happiness
 57 up to 10,000. The glorious
 58 sounds shall reach the sun and moon,
 59 and cover [all]. The Tibetans shall be happy in Tibet.
 60 The Chinaman shall be attached to the great realm of happiness in China.
 61 This is of great importance, and
 62 that it may never be changed, the three
 63 gods, the august heaven,
 64 sun, moon, the planets and the stars, are asked to witness it.
 65
 66 Having killed the animals, and sworn
 67 an oath, it was connected with importance.
 68 If any one do not according to this importance, or
 69 destroy it, Tibetan or Chinese, whoever first commit
 70 such crime and sin, in response according to the trick committed,
 71 (importance ?)
 72 by the great ministers of both, Tibet and China,
 73 swearing an oath, important
 74 writing. Both the great kings
 75 confirm it by seal, the ministers
 76 and the other ones
 77 writing in a (hand ?) letter, important
 78 was deposited at

No. 21.—MACHHLISHAHR COPPER-PLATE OF HARISCHANDRADEVA OF
KANAUJ; [VIKRAMA-]SAMVAT 1253.

By PANDIT HIRANANDA, M.A.; LAHORE.

This is a single plate, which measures $13\frac{1}{2}$ " wide by 18" long, and was found together with the seal "in village Kōtwa, parganah Ghiswā, tahsil Machhlishahr, on the east side of the unmetalled road running from Machhlishahr to Janghai," when excavations were carried on as famine relief work in the Jaunpur District of the United Provinces. In January last, Mr. C. A. C. Streatfield, I.C.S., presented it to the Provincial Museum at Lucknow, where it is now deposited. The Curator of the Museum informs me that he received it "in a bent and twisted condition in consequence of which it had to be flattened." It is broken about the middle and the writing which it bears is also considerably damaged.

The inscription which is engraved only on one side of the plate comprises 34 lines written in the Sanskrit language and the Nāgari script. The size of the letters is between $\frac{1}{8}$ " and $\frac{1}{4}$ ". As regards orthography, it is enough to state that no distinction is made between the signs for *u* and *v* and that the dental and palatal sibilants are used indiscriminately.



The epigraph opens with 16 verses, the first 14 of which it has in common with the grants of Jayachchandradēva published in this Journal¹ and in the *Indian Antiquary*.² Towards the end, the subjoined inscription has 12 benedictive and imprecatory verses that are generally met with in other epigraphs. Verses 15 and 16 eulogize Hariśchandradēva, who "spread his unequalled fame spotless in the world" and who "eclipsed the splendour of the sun by means of the dust that was raised by the hoofs of his endless horses which pervaded the circle of the earth and gradually encompassed the sky." The formal part of the grant, from line 20 to line 27, is in prose and is worded like the corresponding parts of the other Gahaḍavāla grants that have already been published.

The inscription records that the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* the glorious Hariśchandradēva (the successor of the P. M. P. Jayachchandradēva), while residing at Dhananivakra (?) (l. 24), granted, after having bathed in the Ganges at the bathing *ghāt* named Chyavanēśvara, the village of Pamahai (l. 20) together with its outlying hamlets (*pāṭaka*) to one Rāhihiyaka (?)³ (l. 25), son of the Thakkura Madanā of the Kāśyapa-gotra, on Sunday, the 15th *tithi* of the bright half of the month Pausa in [Vikrama-Samvat 1253. The charter was written by the Mahākshapatalika, the Thakkura Bhōgāditya.

The seal accompanying the plate is circular and about 2½" in diameter. The ring on which it is soldered is open. Owing to this circumstance the seal can be taken off or passed through the hole cut at the top for this purpose. The seal bears in relief a Garuḍa and a conch and between these the legend: *Śrīmata-Hariśchandradēvasya*.

The record possesses some historical importance, for, to the list of the kings of Kanauj it adds one new name, viz. that of Hariśchandra. Indeed, we know Hariśchandra as the son of Jayachchandra from the latter's grants published in the *Indian Antiquary* (Vol. XVIII. p. 130 ff.) and the *Epigraphia Indica* (Vol. IV. p. 126 f.). But Hariśchandra as a ruling chief of Kanauj is mentioned only in the subjoined record.

The date regularly corresponds, for the Vikrama year 1253 expired (1254 current), to Sunday, the 6th January A.D. 1197, when the full-moon *tithi* of Pausa ended 22 h. 58 m. (approximately) after mean sunrise.

Of the localities⁴ mentioned in the record, the name of one can be read with certainty and it is Pamahai, the village that was granted. Pamahai is merely a feminine of Pamahā, as Khairai is of Khairā, Pendrai of Pendra, Burbi of Burbā, and so on. It is usual to name a small village near a bigger one in the feminine as a diminutive form and such villages are usually found side by side. Under these circumstances it will not be unreasonable to suppose that Pamahai stood somewhere near Pamahā.⁵ The latter I am inclined to identify with Pohā, a village about 2 miles from the spot where the document was found. That Pamahā should dwindle to Pohā is not extraordinary, as the dropping of the nasal is not uncommon in Hindi. The reading of the names of other localities is not certain and I am unable to identify them.

[One of the Kamanli plates belonging to the reign of Jayachchandra (T.), dated in Vikrama-Samvat 1232, records a gift made by the king at Kāśi (Benares) on the occasion of the

¹ Above, Vol. IV. pp. 120-3.

Vol. XV. p. 10 f. and Vol. XVIII. pp. 129-43.

² It is also possible that the donee's name is Rāhiyaka and that the syllable *rā* is an abbreviation of the title *rāvata* or *rāuta*. In the Faizabad plate of Jayachchandra, for instance, the donee, who was a Brāhmana of the Bhāradvāja-gotra, his father and grandfather bore the title *rāuta* (*Ind. Ant.* Vol. XV. p. 13).

³ A grant of Gōvīndachandra found in a hamlet near Machhlīshahr has been published by the late Prof. Kiethorn (above Vol. V. p. 115). It is also deposited in the Lucknow Museum. It is dated in Vikrama-Samvat 1201 corresponding to A.D. 1146. The village granted by this record is Pōrōha in the Mahārōya-patalā.—Ed.]

⁵ Mr. Hiralal of the Gazetteer Office, Nagpur, who has supplied the information regarding these names similar to our Pamahai, would identify Pamahā with Bhabhā, a village in the Machhlīshahr tahsil.

jātakarman (i.e. birth ceremony, when the navel-string is divided) of his son *Harischandra*deva. The date of the inscription corresponds to the 10th August A.D. 1175. Apparently, this was the day on which *Harischandra* was born. His *nāmakaraṇa* (i.e. giving a name) is referred to as having taken place just three weeks later on the 31st August 1175 A.D.² Accordingly, *Harischandra*deva must have been 21 years old at the time of the subjoined inscription. As the latest known date of *Jayachandra* is A.D. 1187,³ the accession of his son *Harischandra* must have taken place between A.D. 1187 and 1197, the date of the present grant.

The town of *Kanauj* was completely devastated by *Shihāb-ud-dīn* in A.D. 1193 and it is not a little surprising that *Harischandra* is described in the subjoined record as if he were a paramount sovereign. The *Belkhara* pillar inscription, dated a few months earlier,⁴ does not mention *Harischandra* but represents an un-named king of the *Gahadavāla* family as granting a village more than two hundred miles distant from *Kanauj*. The connection of this king as well as of *Harischandra* with *Kanauj* was perhaps only nominal. The former was probably residing at some town out of the reach of the *Muḥammadan* generals or officials. Mr V. A. Smith thinks that the king's residence was near *Jaunpur*.⁵ *Zafarābād*, 4 miles to the south-east of that city, is said to have been the site of a palace of the later rulers of *Kanauj*.—Ed.]

TEXT.⁶

- 1 श्री⁷ अकुंठोत्कंठवेकुंठकंठपीठलुत्करः ।
 [सरं]भ[ः सु]र[तारं]मे स [त्रि]यः श्रेयसेस्तु वः ॥ [१*]
 आसीदश्री[त]द्युतिवंस(श)जातः-⁸
 क्षमापालमालासु दिवं गतासु ।
 सा[क्षा]द्विस्वानि[व*] भूरिधा[न्ना]
- 2 नाम्ना यासो⁹[वि]यह इत्युदारः ॥ [२*]
 त[क्षु]तोभूम्नहीचंद्र[ः] चंद्रधामनिभं निजं ।
 येनापारमकूपारपारे व्यापारितं यशः ॥ [३*]
 तस्याभूत्तनयो नयैकरसिक[ः*] क्रांतद्विषमंडलो
- 3 वि[ध्वस्तो]द्धतवीरयोधतिमिरः श्रीचंद्रदेवो नृपः ।
 धेनोदारतरप्रतापस(श)मिताशेषप्रजोप[द्र]वं
 श्रीमहाधिपुराधिराज्यमसमं दोर्विक्रमेणार्जितं ॥ [४*]
 तीर्थानि ¹⁰कासिकुसिकी-

¹ Above, Vol. IV, p. 126.² *Ind. Ant.* Vol. XVIII, p. 129.

³ *Ibid.* Vol. XV, p. 13 and above, Vol. V, Appendix No. 181. The Sanskrit poet Śrī-Harsha, author of the *Naiṣadhīya-charita*, is believed to have flourished in the 12th century A.D. The last extant verse of this poem shows that the poet was highly honoured by the ruler of *Kānyakubja* (*tāmbūladēyam-āsānam cha lakṣatē yaḥ Kānyakubjānarāt*) who, according to tradition, was *Jayantachandra*, i.e. *Jayachandra*. If this tradition be correct, it would show that the poet flourished about the fourth quarter of the 12th century A.D.

⁴ Cunningham's *Archæological Survey Reports*, Vol. XI, p. 129.⁵ *J. R. A. S.*, July 1908, p. 792.

⁶ The wording of this record is almost identical with that of the grants of *Jayachandra*deva which have been translated. I, therefore, deem it superfluous to give its translation.

⁷ Expressed by a symbol.⁸ Cancel the *visarga*.⁹ Read यशो⁹.¹⁰ Read कासिकुसिकी¹⁰.

4

[त्त]रकोसलेंद्र-

स्था[नी]यकानि परिपालयताधिगम्य ।
 हेमात्मतुल्यमनिशं ददता द्विजे[भ्यो]
 ये[न]किता वसुम[ती] शत[श*]स्तुलाभिः ॥ [५*]
 तस्यात्मजो मदनपाल इति क्षितो[द्र]-
 शू(चू)डामणिर्विजयते निजगो-

5

चचंद्रः ।

यस्याभिषेककलसो(शो)क्षसितैः पयोभिः
 प्रक्षालितं [कलि*]रजः पटलं धरित्याः ॥ [६*]
 यस्यासोद्विजयप्रयाणसमये तुंगाचलोच्चैश्चल-
 आद्यत्कंभिपदक्रमासमभरभ्रस्य(श्य)-

6

आहीमंडले ।

चूडारत्नविभक्ततालुगलितस्थानाशृ(सृ)गुह्यासितः
 शेषः पेषवसा(शा)दिव क्षणे(ण)मसौ क्रोडे विलीनाननः ॥ [७*]
 तस्मादजायत निजायतवाहुषक्षिवह्वा(बन्धा)-

7

वरुह[न]ववा(रा)ज्यगजो नर(रि)द्रः ।

[सां]द्रामृतद्रवसुचां प्रभवो गवां
 यो गोविंदचंद्र इति चंद्र इवाम्बुरासे(शे): ॥ [८*]
 न क[थ]मप्यलभन्त रणक्षमांस्त्रिस्तु दिक्षु गजानय वज्रिणः ।
 क-

8

कुभि पन्न(बभ्र)मुरभ्रसुवन्नभप्रतिभटा [इव] यस्य य(व)टागजाः ॥ [९*]
 अजनि विजयचंद्रो नाम तस्मान्नर(रि)द्रः
 सुरपतिरिव भ(भू)भृत्पक्षवि[च्छे]ददक्ष[ः*] ।
 भुवनदलनहेलाहर्म(र्य)हस्ती(मी)रना-

9

री-

नय[न]जलदधाराधौतभूलोकातापः ॥ [१०*]
 श्लोकत्रयाक्रमणकेलिविशृंखलानि
 [प्रस्था]तकीर्त्तिकविषिण्तवैभवानि ।
 यस्य त्रिविक्रमपदक्रमभांजि भान्ति
 प्रो[ञ्ज]भ[न्ति] वलि-

10

राजभयं यसां(श्री)सि ॥[११*]

तस्मादहुतविक्रमादथ जयशंदाभिधानः पति-

भूपानामवतीर्ण एष भुवनो[ह]ा[र]ाय नारायणः ।

हैधोभावमपास्य विप्रहृष्टचिं धिक्क(कृ)त्य सा(श्री)न्तास(श)याः

सेवन्ते यमुदय-

11

वन्धनभयध्वंसार्थिनः पार्थिवाः ॥[१२*]

ग[च्छे]न्मू[च्छा]म[तु]च्छां न य[दि] क[वल]येत्कू[र्म]पृष्ठाभिघात-

प्रत्यावृत्तं(त्त)श्रमार्त्तो नमदखिलफणास्वाम(श्रास)वात्यासह[श्र](सं) ।

उद्योगे यस्य धावह्वरणिधरधुनीनिर्भ-

12

रस्फारधारा-

भ्रस्य(श्र)हानहिपालीवहुलभरगलहेर्यनु(मु)द्रः फणीन्द्रः ॥ [१३*]

[यस्मिं]खलत्युदधिनेमिमहीजया[र्य]

माद्यत्करीन्द्र[गु]रुभार[नि]पीडितेव ।

याति प्रजापतिपदं स(श)रणाथि(र्यि)-

13

नी भू-

[स्वं]गत्तुर[ग]निवहोत्यरजश्छ[लिन] ॥[१४*]

तस्मादाग्नी(सी)दसीमत्वरतुरगखुरचोदविचि[स]धूलि-

व्याप्त[स्मा]चक्रपालक्रमकलितनभोरुहसूरप्रकास(श): ।

सेनासं-

14

भारसंपहर[वि]दलदिला दो ८ माना [नरे]द्र-

चं[द्रार्क]— स ८ — यि स्फुरदसम[य]श्राः श्रीहरिचंद्रदेवः ॥ [१५*]

येन प्रणा(भा)[स]पतिन(ना)¹ क्षितिपालमौलि-

रत्नप्रभाश्चिरचारुपदां[वु]-

15

जेन ।

²उ[हं]उशीतकारमंडलपुंडरीक-

[हि]डीरपिंउमिव शुभ्रय[सो(शो) वितेने ॥ [१६*]

सोयं सम[स्त]राजच[क्रसं]सेवितचरणः स च परमभट्टारकम[ह]ाराजाधिरा-

जपरमेस्व(श्व)रपरममा-

16

हेस्व(श्व)रनिजभुजी-

पार्जित[श्री]कन्यकु[ज]ाधिप[त्य]श्रीचंद्रदेवपा[द]ानुध्यातपरमभट्टारकमहाराजा-

धिराजपरमेस्व(श्व)रप[र]ममाहेस्व(श्व)[र]श्रीमद[न]पालदेव[पा]दानुध्यातपरम-

भट्टारकमहाराजा-

¹ [Perhaps the reading intended is प्रणामपतित.—Ed.]² Read उहं.

- 17 धिराजपरमे[श्व]रपरममाहे[श्व]रा[श्व]-
पति[त]गजपतिनरपतिराज[च]याधिपतिविवि[ध]विद्याविचारवाचस्पतिश्री[गो]वि-
दचंद्रदेवपादानुध्या[त]परमभट्टारकमहाराजाधिराजपरमे[श्वर]-
- 18 ¹परममाह[श्व]राश्वपतिगजपतिनरप[ति]राजचयाधि-
पतिविवि[ध]वि[व]याविचारवाचस्पतिश्रीविजयचंद्र[दे]वपादानुध्यातपरमभट्टारक-
महाराजाधिराजपरमे[श्व]रपरममा-
- 19 हे[श्व]राभ्य[श्व]पतिगजपतिनरपति[राज]च-
याधिपतिविविधविद्याविचा[र]वाचस्पतिश्रीजयचंद्रदेवपादानुध्यातपरमभट्टारकम-
हाराजाधिराजपर[मेश्व]रपरममाहे[श्व]रास्व[श्व]पति-
- 20 गजपतिनरपतिराज[च]या-
धिपतिविविधविद्याविचा[र]वाचस्प[ति]श्रीम[त]हरि[चंद्र]देवो विजयो ॥ [ह्रा]ल-
पांगि[कभगहल] . . ²सपाटक[प]महैग्रामनिवासिनो निखिलजनप-
- 21 दानु[प*]गतानपि
च राजराज्ञीयु[व]राज[म]चि[पुरो]हित[प्र]ती[ह्रा]रसाम[न्त]मेनापतिभांडागारि-
कालपटलिकभिषग्नैमि[त्ति]कान्तःपुरिककरितुरगदूतपत्तनाकरस्थान[गो]कुलाधिका-
रिपु-
- 22 रुषानाज्य[ज्ञा]पयति [व]ीधयत्यादिशति च
विदितम[न्तु] भवतां य[थोप]रिलिखित[ग्र]ामः सजलस्थलः सलोहल-
वणाकरः सम[त्स्य]ाकरः सगर्तोवि[ष]रः साम्रमधूकवनविटपवाटिकात-
[ण]यूति-
- 23 गोचरपर्यन्तः सोढा[ध्व]ाधः
चतुराघाटविस[शु]हः स्वसीमापर्यन्तः त्रिपंचाशताधिकद्वादशश-
तसंवत्सरे पौषमा[सि] पौषि[र्ष]मायां रविदिने अह्नेपि संवत्(त्)१२५३ पौष[ि]
शुदि १५ रवौ अद्वेह श्री-
- 24 ³मतधनंवक्रसमावासे
अवनेख[श्व]रघट्टे गंगायां स्नात्या[त्वा] विधिवन्ध[न्म]चदेवसुनि[मनु]ज[भू]तग-
[णां]स्तरुप[यि]त्वा⁴ नि[खि]लपुत्र्यसाभि[ष्ट]व्यै गोकर्णकुश[ल]तापूतकरतलोदक-
मन्मा[भि]ः

¹ Read 'माहेश्व'.

² The name of the district to which the donative village belonged is not quite clear in the original. The letters seem to have been engraved over an erasure.

³ Read 'श्रीमद्वज'.

⁴ Read 'पुष्पधारी'.

[illegible]

॥ ति विपैवैतानावककमहाचपरति कठकुपराजोग दियेनिजि ॥

25

कास्य(श्य)पगोत्राय

ठङ्कुरसोपालपीत्राय ठङ्कुरमदनूपुत्राय रा[ही]ही[य]काय चाचंद्रा-
क्षं या[वच्छा]सनीकृत्य पि[तृ]पितामहोपार्जित तथा महारागी(त्री)-
संनंङारीरतन्दकेन ? संप्रति[गु]-

26

पुत्रीकृत्य¹ वृत्तिं वहिःकृत्य

प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरजलकरलवणाक[र]प[र्णा]-
कर² नियतानियतप्रभृतिसमस्तादा[या]नाज्ञा-
विधेयीभू-

27

य दास्यथ ॥ भवन्ति चात्र श्लोकाः ॥

भूमिं यः प्रतिगृह्णाति [य]श्च भूमिं [प्र]यच्छति ।
[उ]भौ तौ पुन्य(ण्य)क[र्माणौ] नियतं स्वर्ग[ग]मिनौ ॥ [१७*]
सं(शं)खं भ[द्रा]सनं कृत्रं वरास्वा(श्वा) वरवारणाः [१*]
भूमिदाम(न)स्य

28

चिह्नानि फलमेतत्पुंरंदर ॥ [१८*]

षष्टि(ष्टिं) वर्षसहस्रा(सा)णि [स्वर्गं] तिष्ठति भूमिदः ।
आच्छेत्ता चानुमंता च ता[न्वे(न्ये)व नरके वसेत(त्) ॥ [१९*]
वहुभिर्वसुधा भुक्ता राज[भिः] सगरादिभिः ।
यस्य

29

यस्य यदा भूमिस्तस्य तस्य त[दा] फलं ॥ [२०*]

स्वदत्तां प[र]दत्तां वा यो हरेद्द[सु]धरां [१*]
स विष्ठ[या] कृमि[भू]त्वा पितृभिः सह मज्जति ॥ [२१*]
गामेकां स्वर्णमे[कं] [वा*] भूम(मे)र[प्ये]कमंगुलं [१*]
हरश्चरक-

30

मवा(मा)प्नोति यावदा[भृ]तसंप्लवं । [१*] [२२*]

तडाग(गा)नां सहस्रेण वाजपेयशतेन च ।
गवां कोटिप्रदानेन भूमि[हर्त्ता न] सु(शु)[ध्य]ति ॥ [२३*]
वारिही[नि]व्य(ष्व)रणेषु सु(शु)ष्ककोटरवासिनः ।
कृष्ण(ण्य)सर्पाश्च जायन्ते

¹ This would show that the village of Pamahai formed part of the estate of some queen of Jayachandradeva who, being issueless, gave up her rights to Harischandra. [Perhaps the writer intended to engrave [तृ]महारागसं-
नंङारीरतन्दकेन संप्रति [गु]हानीकृत्य—Ed.]

² The fiscal terms which seem to be mentioned in this gap occur nowhere else, so far as I have been able to ascertain. The reading appears to be दा (or perhaps दी)नपसदीदीर्घगीव[क]।.

³ Read हरिव व.^०

The writing on the plates is in an excellent state of preservation. In some cases the sign of *anusvara* is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The alphabet resembles that of the other grants of the same period and dynasty. The secondary forms of *i* and *t* are not always clearly distinguished, and hardly any difference is made between the two letters *va* and *cha*, and between the secondary forms of *ri* and *ra*. The lingual *ḷ* occurs in the geographical name *Chōḷika* (l. 25) and in the expression *khaṇ[ḍu]ga raḍḍa* (l. 28) which, as well as *salaga* (l. 31), was taken over from the Telugu vernacular of the donee. Among the names of private individuals, three are Prakṛit (*Chanda* and *Kanha*, l. 27, and *Mahisara*, l. 29), and three Dravidian (*Tātamma* and *Pādamma*, l. 29, and *Konna*, l. 30). But the language of the whole record is Sanskrit, both prose and verse. The rules of *sandhi* are scrupulously observed, except in three instances (ll. 1, 26, and 38).

The inscription records a grant of land by the (Western) Chalukya (l. 4 f.) king **Vikramāditya (I.)**, the son of **Satyāśraya** (i.e. **Pulakēśin II.**), grandson of **Kirtivarman (I.)**, and great-grandson of **Pulakēśin (I.)**. Each of these four kings receives the same panegyric epithets as in other grants of the same period. At the end of the description of the reign of **Vikramāditya I.** the new grant adds a passage which is already known from his **Haidarābād** plates¹ and the spurious **Kurtakōṭi** plates.² As pointed out by Professor Kielhorn,³ this passage consists of four **Ārya** verses. These four verses mention several surnames of **Vikramāditya I.**, viz. **Anivārita**,⁴ 'the unopposed' (verse 2), **Śrivallabha**, 'the favourite of fortune' (verses 3 and 4), **Raṇarasika**,⁵ 'fond of fighting,' and **Rājamalla**, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated **Narasimha**, **Mahendra**, and **Īśvara**, i.e. the three successive **Pallava** kings **Narasimhavarman I.**, **Mahēndravarma II.**, and **Paramēśvaravarman I.**⁶ The last of these three kings is again named as **Īśvara-Pōtarāja**⁷ of **Kāñchi** in a **Vasantatilaka** verse (6) which follows after the four **Ārya**s. The conquest of **Kāñchi**, the capital of the **Pallavas**, is alluded to also in verse 4. Verse 5 states that **Vikramāditya I.** destroyed the **Mahāmalla** family. As suggested by Professor Kielhorn,⁸ this is another reference to the **Pallavas**; for **Mahāmalla** seems to have been a surname of **Narasimhavarman I.**, and **Māmallapuram** is the ancient name of a **Pallava** city, the remains of which now go by the name of 'the Seven Pagodas'.⁹

The date of the grant was the full-moon *tithi* of **Vaiśākha** in the twentieth year of the reign, which was current after 596 **Śaka** years had passed (ll. 24-26). This date does not admit of verification; but, as Dr. Fleet kindly informs me, "the equivalent may be taken as **Tuesday, 25th April, A.D. 674**, though some authorities might make it the next day,—at any rate for any eastern parts of India." It fully confirms the correctness of the results of Professor Kielhorn's calculations of two other dates of the same reign.¹⁰

When **Vikramāditya I.** made this grant, his army had invaded the **Chōḷika-vishaya**, i.e. the **Chola** province,¹¹ and was encamped in **Uragapura** on the southern bank of the **Kavēri** river (l. 25 f.). In sending me the impressions, Mr. Venkayya drew my attention to the fact

¹ *Ind. Ant.* Vol. VI. p. 76 f.

² *Ibid.* Vol. VII. p. 219 f.

³ *Göttinger Nachrichten*, 1900, p. 345 ff.

⁴ See Prof. Kielhorn's remarks, *loc. cit.* pp. 346 and 359, and compare *sar-ānivārit-ājña* in verse 10 of the present inscription. **Vikramāditya II.** may have likewise borne the surname **Anivārita**, which forms part of the names of two of his officers. See *Ind. Ant.* Vol. X. p. 164 (**Anivārit-āchāri**); above, Vol. III. p. 360 (**Anivārita-Puṇyavallabha**), and Vol. V. p. 201, note 5. Compare also above, Vol. IX. p. 206, note 3; and above, p. 15.

⁵ This surname of **Vikramāditya I.** occurs in two **Pallava** inscriptions at **Kāñchi**. See *South-Ind. Inscr.* Vol. I. p. 13, verse 5, and p. 23, verse 2; Dr. Fleet's *Dyn. Kan. Distr.* p. 329; above, p. 2.

⁶ See *South-Ind. Inscr.* Vol. I. p. 145, note 4.

⁷ See above, p. 7, note 2.

⁸ *Loc. cit.* p. 347 f.

⁹ See now above, p. 1.

¹⁰ See above, Vol. IX. p. 102,

¹¹ Literally, 'the province of the **Śōḷiyar** or inhabitants of **Śōḷam**.'

that Urugapura is mentioned in Kalidāsa's *Raghuvamśa* (vi. 59)¹ as the capital of the Pāṇḍya king, and proposed to identify it with the ancient Chōla capital Uṛaiyūr near Trichinopoly. I rather think that Urugapura, 'the snake-city,' is a poetical equivalent of Nāgapattṇam (now Negapatam), though this town is at some distance from the southern bank of the Kāvēri. The word *Nāgapattṇam* is engraved in Tamil characters on certain small copper coins struck at Negapatam by the Dutch East India Company. The slightly different form *Nāgapattṇam* occurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hing, after travelling from China to India, landed at 'Nāgapatana' and thence embarked for Ceylon.² The famous pilgrim Hiuen-tsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Conjeeveram, which he notices. But he mentions on hearsay a town farther to the south, from which people used to embark for Ceylon.³ The quotation from I-tsing makes it very probable that Negapatam is intended by this. Colonel Yule was inclined to identify Negapatam with Ptolemy's *Nikaga*.⁴

The grant was made at the request of Gaṅga-Mahādēvi (l. 27), who seems to have been one of the queens of Vikramāditya I. The donees were three Brāhmanas, each of whom received fifty *avartanas* of land in a village named [Choḍū]lī.

In verse 10 Vikramāditya I. is once more praised as a member of the Chālukya family and as the destroyer of the Pallava lineage.

TEXT.⁵

First Plate.

- 1 ओ⁶ स्वस्ति [॥*] जयत्याविष्कृत⁷ विष्णोः वाराह⁸ श्रीभितार्णवं [१*] ⁹दर्पिणोन्नत-
दंष्ट्राप्रविश्यान्तभुवनं व-
- 2 पुः [॥ १*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगीत्राणां हारितीपुत्राणां
सप्तलोकमाह-
- 3 भिस्सममातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्ना-
- 4 रायणप्रसादसमासादितवराहलाब्ध[नि]क्षणक्षणवशीकृताशेषमहीभृतां चलि-
- 5 स्थानां कुलम[लं]करिण्योरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुल-
- 6 केशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरमृपति-
- 7 मण्डलप्रणिवहविशुद्धकीर्तिः श्रीकीर्त्तिवर्मपृथिवीवल्लभमहाराजस्य पौत्र-
- 8 स्मरसंसक्तसकलौत्तरापथेश्वरश्रीहर्षवर्धनपराजयोपलब्ध-
- 9 परमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहारा-

¹ [Mahāmahopādhyāya Haraprasad Sastri first drew my attention to this reference.—Ed.]

² *Ind. Ant.* Vol. X. p. 196. *Life of Hiuen-tsiang*, translated by Beal, p. xxxi. I-tsing, *Record of the Buddhist Religion*, translated by Takakusu, p. xlvi.

³ *Si-yu-ki*, translated by Beal, Vol. II. p. 233 and note 131.

⁴ *Ind. Ant.* Vol. XIII. p. 332. Further details on the local history of Negapatam will be found *ibid.* Vol. VII. p. 224 ff., in my *Progress Report for 1890-91*, paragraph 6, and in Mr. Venkayya's *Annual Report for 1898-99*, paragraph 47 f.

⁵ From two acts of ink-impressions, supplied by Rai Bahadur V. Venkayya.

⁶ Expressed by a symbol.

⁷ स्व looks like स्वे.

⁸ Read विश्वीवाराहं.

⁹ Read दृषिणी.

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Handwritten text in a script, likely Tamil, on a dark background. The text is arranged in horizontal lines. A large white circular mark is visible on the left side, partially obscuring the text.

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Handwritten text in a script, likely Tamil, on a dark background. The text is arranged in horizontal lines. A large white circular mark is visible on the left side, partially obscuring the text.

Second Plate; First Side.

- 10 राजाधिराजपरमेश्वरस्य प्रियतनयश्चिकण्ठाख्यप्रवरतुरंगमे-
 11 गैकेनैव प्रतीतानेकसमरसुखे रिपुनृपतिरुधिरजलास्वादनरसना-
 12 यमानज्वलदमलनिश्चितनिस्त्रिंशधारया च धृतधरणीभरभुजगभोगसदृ-
 13 शनिजभुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारः स्वगुरोः त्रि-
 14 यमवनिपतिचित्तयान्तरितामात्मसात्कृत्य¹ कृतैकाधिष्ठिताशिषरा-
 15 ज्यभरस्तन्मिश्राज्यत्रये विनष्टानि देवस्वन्नह्नदेयानि धर्मयशोभिवृ-
 16 द्ये स्वमुखेन स्थापितवान् [॥*] रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा
 स्ववंश-
 17 जां लक्ष्मीं² [॥*] प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः [॥ २*]³ अपि च
 [॥*] स्मृतः-

Second Plate; Second Side.

- 18 नरसिंहयशसा विहितम[हे]न्द्रप्रतापविलयेन [॥*] नयनविजितेश्वरेण प्रभुणा
 श्रीवक्त्रमेन जितं [॥ ३*] क्त-⁴
 19 तपन्नवावमई दक्षिणदिग्युवतिमात्तकाक्षीकः [॥*] यो भृशमभिरमयन्नपि सुतरां
 श्रीवक्त्रभत्वमितः [॥ ४*] वद्ध-
 20 ति स्वमर्थवत्तं रणरसिक[ः*] श्रीमदुरुवलस्कन्धः [॥*] यो राजमन्त्रशब्दं
 विहितमहामन्त्रकुलनाशः [॥ ५*] दु-
 21 र्गधदुष्करविभेदविशालसाला दुर्गाधदुस्तरवृहत्परिखापरीता [॥*] अथाहि येन
 जयतेश्वरपीत-
 22 राजं काक्षीव दर्पिणदिशः⁵ पितिपेन⁶ काक्षी [॥ ६*]⁷ स विक्रमाक्रान्तसकल-
 महीमण्डलाधिराज्यो विक्रमादि-
 23 त्यसत्याग्र्यश्रीपृथिवीवक्त्रभमहाराजाधिराजपरमेश्वरसमर्प्यानेवमाप्तापयति⁸[॥*] विहित
 24 मस्तु वोष्माभिः घणवत्युत्तरपक्षदशेषु⁹ शकवर्षेष्वतीतेषु¹⁰ पूर्वमानविजयराज्यसं-
 25 वत्सरे विंशतितमे वर्त्तमाने चोळिकविषयं प्रविश्य कावेरीदक्षिणतटावस्थितो-
 रगपुरमधिवस-
 26 ति विजयस्कन्धवारै वैशाखपौर्णमास्यां वर्त्तमाने¹¹ काप्यसगोचस्य ईश्वरपङ्कगविदः¹²
 पीत्वाय
 27 स्नामिचन्द्रशर्मणः पुत्राय कन्हशर्मणे [चेडू]क्षिप्रामे¹³ गंगमहादेवीविज्ञापनया
 राजमाने-

¹ Read °सारङ्गरवा; the तै of कृतै looks like वे.² Read लक्ष्मीं.³ Metro of verses 2-5: Aryā.⁴ क्त looks like के.⁵ Read दक्षिण°.⁶ Read पिति°.⁷ Metro of verse 6: Vasantatilakā.⁸ The व्यौ of सव्यौ looks like व्री.⁹ Read °पक्षशतेषु.¹⁰ Read वर्षमान°.¹¹ This word is superfluous.¹² Read °गीचस्वर°.¹³ The first akṣhapa may as well be read वे, and the second may be दू.

28 न पञ्चाशन्नित्तनपरिमाणं चेन्न ख[ण्डु]गवङ्कसहितं दत्तं [1*] तद्गामे च वत्ससगोत्रस्य

Third Plate.

29 महीसरस्वामिनः पीत्राय तातम्नस्वामिनः पुत्राय पादम्नस्वामिने राजमानेन पञ्चाश-

30 न्नित्तनपरिमाणं चेन्न दत्तं [1*] तद्गामे कोन्नशर्मणे च पञ्चाशन्नित्तनप-
रिमाणं चेन्न दत्तं

31 सल्लगसहितं¹ स्मदंशेरन्येष राजभिरायुरैश्वर्यादीनां विलसितमचिरांशुचंचलमवग-

32 ष्छन्निराचन्द्रार्कधरणवस्थितिसमकालं यशस्विचोषुभिस्त्वदत्तिनिर्विशेषं परिपालनी-
यमुक्तञ्च

23 भ[गव]ता वेदव्यासेन² व्यासेन [1*] बहुभिर्व्यसुधा भुक्ता राजभिस्सगरादिभिः
[1*] यस्य यस्य यदा भू-

34 मिस्तस्य तस्य तदा फलं [॥ ७*] खन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं
[1*] दानं वा पालनं वे-

35 ति दानाच्छ्रेयोनुपालनं [॥ ८*] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां [1*]
षष्टिं वर्षसहस्रा-

36 णि विष्ठायां जायते क्रिमिः [॥ ९*] चालुक्यवंशजातस्य पञ्चान्वयनाशिनः
[1*] सर्वानिवारिता-

37 त्स्य शासनं शासनं द्विषां [॥ १०*] महासास्त्रविप्रद्विकपीजयसेनेन³ लिखि-
तमिदं शासनं [1*]

38 कुन्दस्वामिने⁴ एवास्य शासनस्य स्वामिनान्येस्ति⁵ [1*] श्री⁶ नमो नमः[1*]
नमस्तकलपिदे [1*]

TRANSLATION.

(Line 1.) Ōm. Hail !

[Verse 1 contains an invocation of the boar-incarnation of Vishnu.]

(L. 2.) The great-grandson of the glorious Pulakēśi-Vallabha-Mahārāja, whose body was purified by bathing at the end of a horse-sacrifice, (and) who adorned the family of the glorious Chalukyas;⁷

¹ This word is a subsequent addition. It was engraved in the place of some other letters, the first of which was a त. Read, as in other grants of the same dynasty, तद्गामिभिस्सहस्रे^०.

² Read वेदव्यासेन.

³ Read श्रीजय^०.

⁴ Read स्वामिन.

⁵ Read probably स्वामिनान्नमि.

⁶ Expressed by a symbol.

⁷ The usual epithets of this family (ll. 2-4) are omitted in the translation.

(L. 6.) The grandson of the glorious Kirtivarma-Prithivivallabha-Mahārāja, whose pure fame was established in the territories of hostile kings, such as Vanavāsī, which had been subdued by *(his)* valour;

(L. 8.) The dear son of Satyāśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara,¹ who acquired the surname of 'supreme lord' (*paramēśvara*) by defeating the glorious Harshavardhana, the lord of the whole northern country, who had encountered *(him)* in battle;

(L. 10.) He who, at the head of many famous battles, (*assisted*) by none but *(his)* noble steed named Chitrakaṇṭha and by the edge of *(his)* glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth; into whose own armour many blows had plunged; who, having gained for himself the royalty of his father, which had been concealed by the triad of kings,² caused the burden of the whole kingdom to be governed by *(himself)* alone; (*and*) who, for the increase of *(his)* merit and fame, by his own mouth confirmed the properties of temples and the grants to Brāhmaṇas which had lapsed in that triad of kingdoms;

(V. 2.) (*was*) Anivārita-Vikramāditya, who, having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'supreme lord' (*paramēśvara*).

(L. 17.) Moreover:—

(V. 3.) Victory was achieved by the lord Śrīvallabha, who crushed the glory of Nara-siṃha, who caused the power of Mahendra to be dissolved, (*and*) who subdued Īśvara by polity;

(V. 4.) He who became the favourite of fortune (Śrīvallabha) in a still higher degree, though (*at the same time*) forcibly wooing the damsel 'southern region' by seizing *(her)* girdle: (*the city of*) Kāñchī, while *(he)* caused to be crushed the sprouts (*forming her couch*):³ the Pallava (*kings*);

(V. 5.) He who, being fond of fighting (Rajarasika) (*and*) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (Rājamalla), (*because*) he has caused the destruction of the Mahāmalla family;

(V. 6.) The king who, defeating Īśvara-Pōtarāja, seized, like the girdle of the southern region, (*the city of*) Kāñchī, whose large rampart was insurmountable and hard to be breached, (*and*) which was surrounded by a great moat, unfathomable and hard to be crossed.

(L. 22.) This Vikramāditya-Satyāśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara, who has won by *(his)* valour the sovereignty of the whole circle of the earth, thus commands all people:—

(L. 23.) "Be it known to you (*that*), when five hundred and ninety-six Śaka years had passed, while the twentieth year of (Our) reign of growing victory was current, while (Our) victorious army, having entered the Chōḷika province (*viśaya*), was encamped in Urugapura which is situated on the southern bank of the Kāvēri, on the full-moon tithi of Vaiśākha, a field in the village of [Cheḍū]lli, measuring fifty *niṣartanas* by the royal measure, together with a *khaṇḍu*ga of paddy (*vaḍḍu*), was given by Us, at the request of Gaṅga-Mahādēvi, to Kanhaśarman, the son of Svāmichandaśarman (*and*) grandson of Īśvara-Shaṅgaavid of the Kāpya gōtra.

¹ *I.e.* Pulakāśin II.

² *Viz.* the Chōḷa, Pāṇḍya and Kēraḷa. See above, Vol. V. p. 202, note 16, and compare Vol. IX. p. 205, note 4.

³ Compare *South-Ind. Inscr.* Vol. I. p. 23, verse 8, and Vol. II. p. 353, verse 17.

(L. 28.) "And in the same village a field measuring fifty *nivartanas* by the royal measure was given to Pādammasvāmin, the son of Tātammassvāmin (*and*) grandson of Mahisarasvāmin of the Vatsa *gotra*.

(L. 30.) "And in the same village a field measuring fifty *nivartanas* was given to Konna-sarman, together with a *saluge*¹ (of paddy).

(L. 31.) "[Future] kings of Our family and others, considering that the enjoyment of life, sovereignty, etc. is as transient as the lightning, (*and*) desirous of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (*grant*) without distinction from their own gifts."

(L. 32.) And the holy Vyāsa, the arranger of the Vēdas, has spoken :—

[Here follow three of the customary verses (7-9).]

(V. 10.) (*This is*) an edict, chastising enemies, of him who was born in the Chālukya family, who has destroyed the Pallava lineage, (*and*) whose orders are unopposed by all men.

(L. 37.) This edict was written by the great minister for peace and war (*mahāsāndhivigrahika*), the glorious Jayasena.²

(L. 38.) To Kundasvāmin alone the conveyance (*āṇapti*)³ of this edict (*was entrusted*) by the king. Ōm. Obeisance, obeisance ! Obeisance to the Omniscient !

NO. 23.—NEW BRAHMI INSCRIPTIONS OF THE SCYTHIAN PERIOD.

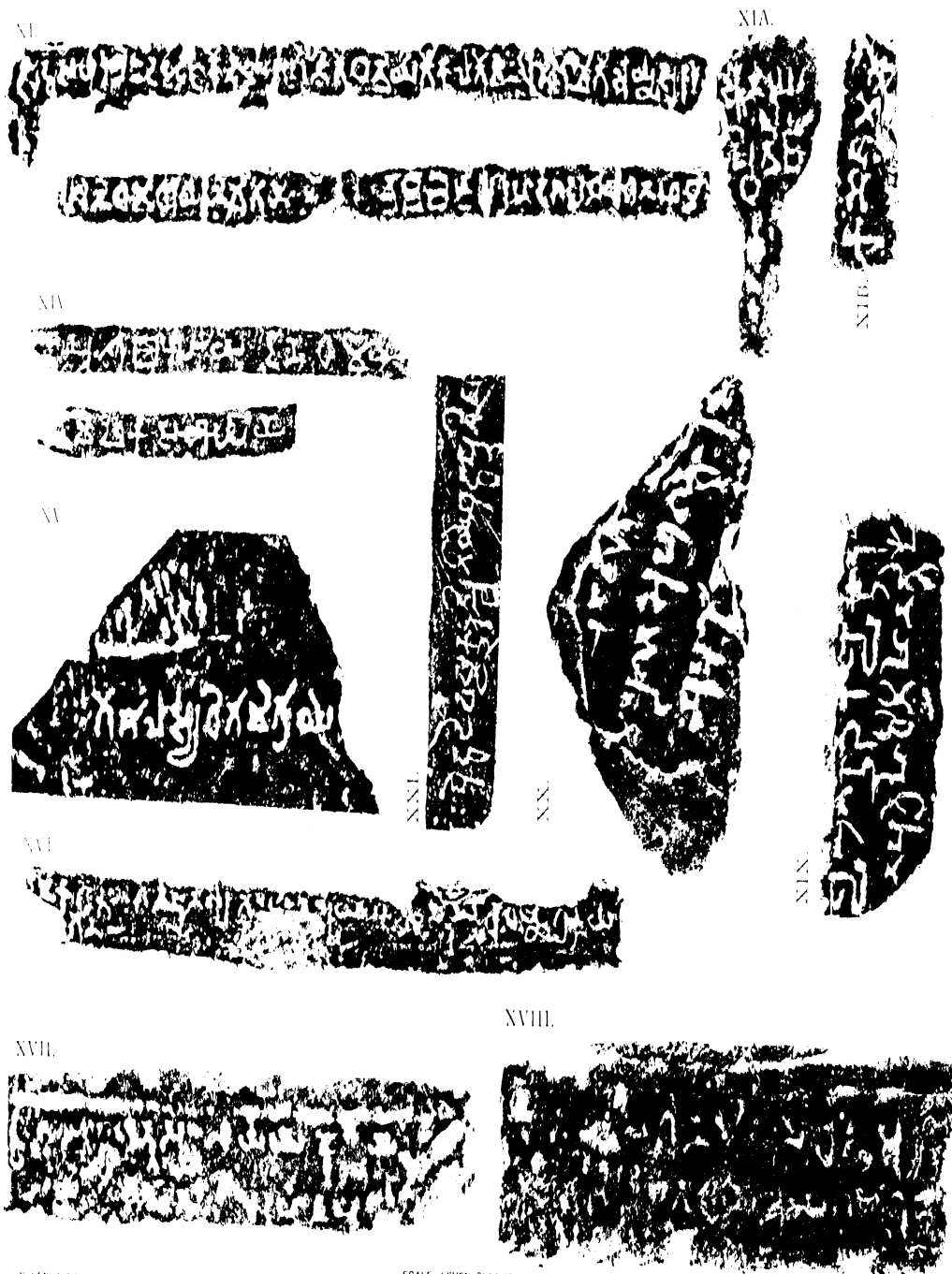
BY RAKHAL DAS BANERJEE.

The following inscriptions were discovered in the Archaeological Section of the Lucknow Museum during the winter of 1908. The existence of unpublished Brāhmi inscriptions in the Provincial Museum at Lucknow was well known to the public, and in 1905 Mr. V. A. Smith obtained a complete set of impressions of them from the Curator. But unfortunately none of these has been published as yet. In 1903 Mr. Smith mentioned four of them which were stated to have been discovered at Rāmugar, an old fort in the Bareilly District. Two more are said to have been found at Mathurā. I examined the Archaeological collection of the Lucknow Museum on two different occasions, once, while collecting materials for my essay on "The Scythian period of Indian history" in June 1905, and again in October 1906. On the last occasion, I came across at least three unpublished inscriptions but could not spare enough time for them. Subsequently, the task of cataloguing the archaeological collection of the Provincial Museum was entrusted to me by Dr. J. Ph. Vogel of the Archaeological Survey and I had occasion to go through the collection slowly and carefully. The result was the discovery of a number of dated inscriptions and important modifications in the readings of three published ones. The catalogue is not expected to be out soon ; so I am placing the newly discovered records before the public as early as possible. The majority of sculptures in the collection of the Lucknow Museum belong to the Scythian period and were discovered by Dr. A. Führer, Ph.D., of the Archaeological Survey. The collection also contains a large number of Mathurā

¹ These four words are a subsequent addition ; see above, p. 104, note 1. Compare Brown's *Telugu Dictionary*, s. v. *saluga*.

² This officer is probably identical with the Jayasēna who wrote another grant of Vikramāditya I., *Journ. Bombay Branch R. As. Soc.* Vol. XVI. p. 239.

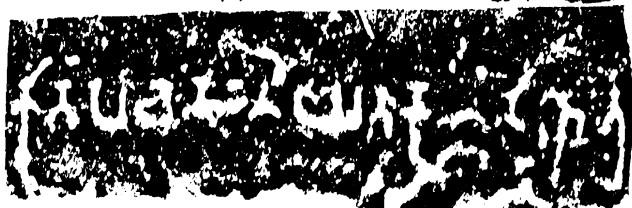
³ On this term see Dr. Fleet's remarks, above, Vol. VII. p. 183 ff.



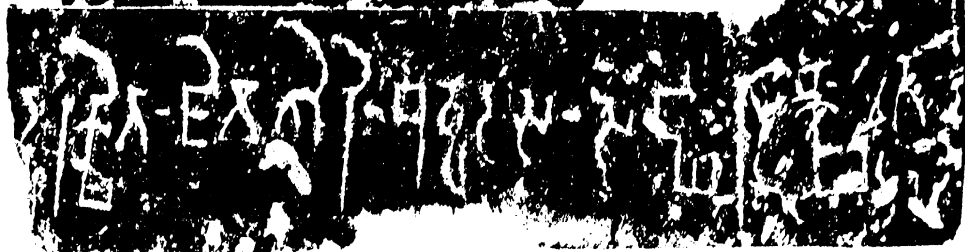
XII



XIIIA



XIIIE



XIIIE

SCALE ONE-THIRD

FROM IMPRESSIONS FURNISHED BY MR. R. D. BANERJEE

W. GRIGGS & SONS LTD. PHOTO LITH.

Fragment of a papyrus scroll with hieroglyphs, oriented vertically.

Fragment of a papyrus scroll with hieroglyphs, oriented horizontally.

Fragment of a papyrus scroll with hieroglyphs, oriented horizontally.

Fragment of a papyrus scroll with hieroglyphs, oriented horizontally.

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Fragment of a papyrus scroll with hieroglyphs, oriented vertically.

Fragment of a papyrus scroll with hieroglyphs, oriented vertically.

Fragment of a papyrus scroll with hieroglyphs, oriented horizontally.

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Fragment of a papyrus scroll with hieroglyphs, oriented horizontally.

Fragment of a papyrus scroll with hieroglyphs, oriented horizontally.

Fragment of a papyrus scroll with hieroglyphs, oriented horizontally.

sculptures discovered and figured by Growse and others which were presented to the Agra Museum. The collection thus comprises the following materials :—

- (1) Some of the sculptures collected by Growse and other local officers of the Mathura District up to the year 1886.
- (2) The sculptures discovered during the excavations carried on by Drs. Führer and Burgess at Mathurā during the years 1888-96.
- (3) The sculptures discovered by Dr. Führer at Rāmnagar, the ancient Ahichchhatra in the Bareilly District in the winter of 1891-92.

None of the inscriptions from Rāmnagar have ever been properly edited. Translations of three of them have appeared in Dr. Führer's Report of the Epigraphical Section for 1901-02, out of which only one has been found. The rest could not be traced either in the galleries or the *Tahkhana* of the Lucknow Provincial Museum.

Fourteen out of the twenty-one inscriptions edited here are absolutely new. The late Dr. Bühler published three inscriptions with facsimiles and the rest have been casually noticed or edited by Messrs. Growse, Smith and others. Those which have been already edited by Bühler are republished because, on examining the original, I found that his readings required considerable modifications. Two of the inscriptions (Nos. II. and VI.) were published by Growse with facsimiles in his *Mathura*.

The excavations at Rāmnagar have yielded some important records. One of them (No. I.) mentions the territorial name **Pañchāla**, while another inscription (No. XVI.) evidently from the same place refers to the name of the capital city [**Adhi**]chchhatra. The identity of Rāmnagar with Ahichchhatra seems to be certain.

The language of the inscriptions is corrupt **Sanskrit**. I am indebted to Mr. Marshall for the photographs published here. They were taken by his photographer Babu Brajendra Nath Dey last winter.

The back views of two images, viz. that of the year 9 (Plate I.) and of the year 80 (Plate VIII.), show the deterioration of the Mathurā school of sculpture. The subject is the same in both cases, viz. a tree with flowers. The earlier sculpture shows a tall tree with a graceful trunk and proportionate flowers and leaves. But the later sculpture is ugly and disproportionate. No other Mathurā sculpture in the Lucknow Museum bears any carving on its back though many of them are carved in the round.

I.—INSCRIPTION ON A COPING-STONE.

The inscription was found on the top of a split coping of yellow sandstone which was used as a prop to a large "tablet of homage."¹ It was completely hidden under the large slab and was discovered when the latter was being taken out to be cleaned. The sculpture came most probably from Rāmnagar, the ancient Ahichchhatra, in the Bareilly District. The Curator's Report for the month of April 1892 mentions "1 coping stone with inscription of the Saka era (dated Samvat 5) Excavated from the old site of a large Buddhist temple at Rāmnagar, Rohilkhand."² Dr. Führer most probably took the word *Piñchāliye* 'of Pañchāla' in line 8 for a date. The alphabet belongs to the class which Bühler called **Kshatrapa** characters. They are older than what Messrs. Vogel and Lüders style Early Kushana. The inscription is dated in the first year of the reign of a king (?) whose name is lost.

¹ V. A. Smith's *Jaina Stupa*, pl. VIII.

North-Western Provinces and Oudh Provincial Museum Minutes, Vol. V. p. 5, np. A.

TEXT.

1	.	.	.	.	.	[Nama] bhaga[va]	.	.
2	.	.	.	.	.	bughara	.	.
3	.	.	.	.	.	[va*]rshē pratha[mē]	.	.
4	.	.	.	.	.	[di*]vasē 10 1	.	.
5	.	.	.	.	.	[Dhru ?]va-mitrasya pra[pautrēna*]	.	.
6	.	.	.	.	.	sa pautrēna Śau	.	.
7	.	.	.	.	.	Bhargavi-putrēna	.	.
8	.	.	.	.	.	su Pāñchāliyē	.	.
9	.	.	.	.	.	sthitēna hāti	.	.
10	.	.	.	.	.	kāyām patitaḥ	.	.
11	.	.	.	.	.	itaḥ sthitē[na]	.	.

Remarks.

1. The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely gone at the beginning of the portion extant.

2. The palatal *śa* which occurs only once is archaic in form and the subscript *ya* which occurs twice (ll. 5 and 6) is tripartite. The cross-bar of the lingual *śa* in the third line does not touch the left vertical.

3. The secondary long *ī* is expressed by two vertical strokes slightly inclining to the proper left (ll. 7 and 8). The *ē* is expressed by the lengthening of the *mātrā* towards the proper right as in Maurya Brāhmī, but the *ā* is expressed differently by a slightly curved stroke to the proper left as in the Kharoṣṭhī script. The secondary *an* occurs twice in line 6 and does not differ much from the form found in the Allahabad inscription of Samudra Gupta.

4. The date is given in words with the exception of the day which is expressed by numerals in common use during the Scythian period.

5. Two uncommon forms of the letter *ta* occur in line 10. The place of the *mātrā* is occupied by a cube so common in the "boxheaded" Gupta and the Chitravarṇa alphabets.¹

6. The *visarga*, which is very rare in cognate inscriptions, occurs twice, once in line 10 and again in line 11.

7. The *ya* when it occurs singly looks like the Kharoṣṭhī syllable *me*.

8. The name of the great-grandfather of the donor seems to be [Dhru]vamitra. The restoration is based on Cunningham's readings of some of the coins of Pañchāla.²

TRANSLATION.

"Adoration to the divine in the first year . . .
 (the month of) the eleventh day
 by the son of a Bhargavi (a mother of the Bhārgava gōtra), the
 grandson of (and) the great-grandson of [Dhru]vamitra
 (which) stood at
 belonging to the country of the Pañchālas fallen in the
 kā which stood here."

¹ *Gupta Inscriptions*, p. 234, pl. XXXIII. and pp. 235-240, pl. XXXIV.—VI.

² Cunningham, *Coins of Ancient India*, pp. 81 to 84.

Inscribed Images of the Scythian Period.—Plate I.

Jaina Image, the year 9.

FIG. 4



W. GRIGGS & SONS, LTD., COLLOTYPE

FRONT



V. VENKAYYA

II.—INSCRIPTION ON THE BASE OF A BÔDHISATTVA IMAGE.

This fragment was discovered, according to Growse, in a mound near the Circular Road at Mathurā.¹ The language is corrupt Sanskrit and the characters are neat and well incised. They belong to the early Kushana period. The important point about this inscription is that it is a Bôdhisattva image and not a Buddha image as Growse calls it. The inscription consists of a single mutilated line on the upper rim of the pedestal (Lucknow Museum Catalogue No. B-18.)

TEXT.

. varshā māsē 2 divasē 6 a[śyāth pūrvvāyāth]
 pēna Bôd[dh]isat[v]ō p[r]atis[th]āpitō mā[tā pitihī sa]ha

TRANSLATION.

. : . . . "the second month of the rainy season, the sixth day, on that
 (date specified as) above a Bôdhisattva (image) was set
 up by na together with (his) mother (and) father (and)
"

The pedestal is one of the finest pieces of carving turned out by the Mathurā school of sculptors. It represents two men of high rank sitting on a series of steps apparently conversing with each other. The heads of these figures are slightly damaged, but the execution is very fine. The mutilation of the first few letters of the inscription and the loss of the main figure is greatly to be deplored, as they would have been very important for the history of Indian sculpture.

III.—INSCRIBED JAINA IMAGE, THE YEAR 9.

Nothing is known about the findspot of this image. It stands in the Jaina section of the Lucknow Museum, and, judging from its workmanship, is most probably a product of the Mathurā school. The discovery of the Bôdhisattva images of Sarnāth and Śrāvastī has made us chary in the matter of assigning findspots of antiquities extempore. No references either to the sculpture or to the inscription have been found in Dr. Führer's Annual Reports or in the Minutes of the Lucknow Museum. The image is headless and belongs to the Digambara sect (Plate I., Front). The Jina evidently stands on a cushion placed on an opening lotus. To his proper right two men are standing with hands folded in adoration and their backs turned towards each other. To the proper left a female figure stands with a flywhisk (?) in her hands. The image is carved in the round. On each flank is a tall slender pilaster with a bell shaped capital and a square abacus which again bears a couple of rosettes on its rim. The pilaster on the proper left has been damaged by the incision of a square mortise hole. The reverse is occupied by the representation of a tall tree with bunches of small four petalled flowers which resemble the *asoka* blossom. A female stands to the proper left of the tree holding a garland in the right hand, while in front of her a child stands with hands folded in adoration. To the right of the tree is a vessel made of leaves containing a garland and by its side a male is standing with clasped hands (see pl. I.).

The inscription consists of three short, irregular lines, of which one is incised on the edge of the cushion and the others on the lotus petals; two short fragmentary lines are incised between the feet of the Jina. The language is the usual corrupt Sanskrit common in inscriptions of this kind and the characters are of the Northern Indian type of the Kushana period. The epigraph is dated in the year 9 of the Kushana era and must probably be referred to the

¹ Growse's *Mathura* (2nd edition) p. 106, and plate facing p. 108.

reign of the emperor **Kaṇishka**. Another record of the same date mentioning the name of Kaṇishka is already known,¹ though its present locality is indefinite. The subjoined inscription records the erection of the image by a female named **Gahapalā** at the request of the venerable **Tarika**.

TEXT.²

- 1 Siddham Saṃ 9 ho 3 di 10 Gra[ha]m[i]trasya dhitu Śivaśirisya vadhu
Ekraḍalasya
- 2 Koṭṭiyātō gaṇātō [A]rya Tar[i]ka[s]ya kuṭu[m]biniyē
- 3 Ṭhāniyātō kulātō Vair[ā]tō [śākha]tō [ni]va[r]tanā Gahapalāyē dati.

Remarks.

1. The first syllable of the word *Śivaśiri* may also be read as *Avaśiri*.
2. The word *Ekraḍalasya* may also be read *Ekradalsya*. The letters are of the ordinary crude form, so common in similar inscriptions on images from Mathura.
3. It seems that the lotus petals were carved after the incision of the inscription. The loss of the letter *sa* in the word *Tarikasya* can hardly be otherwise accounted for.
4. The word *śākhātō* has almost entirely vanished on account of the attempts of the mason employed by the Lucknow Museum authorities to remove the cement from the inscribed portion.
5. The reading of the last two words of the third line is uncertain. A copious use of cement has made them almost illegible.

TRANSLATION.

"Success. In the year 9, the third (month) of winter, the tenth day; the gift of **Gahapalā**, the wife of **Ekraḍala**, the daughter-in-law of **Śivaśiri** and the daughter of **Grahamitra**, at the request of the venerable **Tarika** out of the **Koṭṭiya gaṇa**, the **Ṭhāniya** (*Sthāniya*) **kula** (and) the **Vaira** (*Vajrā*) **śākhā**."

The inscription between the feet of the Jina consists of two short lines :—

1. Arya [A]gha-
2. masya śisini

and seems to refer to the donor of the image. The form of the letter *ma* in the second line is unusual as it is more common in the inscriptions of the Gupta period.

TRANSLATION.

"The female disciple of the venerable [A]ghama."

IV.—INSCRIBED JAINA IMAGE, THE YEAR 12.

This inscription consists of 4 short mutilated lines, two of which are incised on the rim of the throne, on which the Jina is seated and the other two on the base. A large part of the

¹ A. S. R. Vol. III. p. 31, pl. XIII. No. 4.

² The lines of the inscription are transcribed here as they appear at first sight. But the word *Kuṭumbiniyē* is far removed from *Ekraḍalasya* with which it has to be taken. Again the word *nivartanā* is also similarly removed from *Tarikasya*. Perhaps the engraver intended that the inscription should be read in the following order :—(1) *Kuṭumbiniyē*, (2) *Gahapalāyē dati* is engraved in two lines immediately below *Ekraḍalasya* and may be read with it. Similarly (1) *Koṭṭiyātō gaṇātō* (2) *Ṭhāniyātō kulātō Vairātō [śākha]tō* written in two lines immediately below the first half of the first line may be taken as one section and the passage (1) *Arya Tarikasya* (2) *nivartanā* engraved in two lines as a separate section. Lines 2 and 3 of the text would thus be split up into three sections each consisting of two lines.

Jaina Image from Rannagar, the year 12



left arm of the image is missing. The Jina is seated in the *dhyanamudra* posture on a throne supported by a couple of lions standing (Plate II). The intervening space between the lions is occupied by a bas-relief. In the centre of the bas-relief is a wheel on a short Indo-Corinthian pilaster with two capitals and a square abacus, while a devotee is seated on the ground on each side. To the right of the pillar ten women are standing in two rows with garlands in their hands and to the left a group of ten men in similar positions. So far as I know, the usual order has been reversed in this case. The majority of bas-reliefs on the pedestals of images from Mathurā show the men on the right and the women to the left of the wheel.

Nothing is known about the provenance of this image. It is now standing on a masonry pedestal without a label close to the entrance of the Jaina section. In his report for the month of April 1892, Dr. Führer, as the Curator of the Lucknow Museum, reports the presentation of "1 pedestal (*sic*) of a statue of a Tirthankara, inscribed Saka-Samvat 10, excavated from the ancient site of a Digambara temple at Rannagar in Rohilkhand."¹ It is possible that our image is referred to by these words of Dr. Führer.

TEXT.

- 1 Sam 10 2 va 4 di 10 [I] etasya purvāyām Kottiyātō [ga]ṇatō
Ba[m]bhadāsi[yā]tō kulātō U[chēna]-
2 garitō śākhātō gaṇi[s]ya Aryya Puśi[lasya] śiśini Datila . ti Harinan[di]sya
bhaginiyō ni[var*]-
3 tanā sāvikānām vaddha[kī]ninām Jinadāsi Rudradēva Dāttāgālā Rudradē[va]-
sāmi[nā] Rud[ra] . . . [Gahamī]tra
4 Kumārasīri Vamadāsi Hasti[sē]nā Grahasīri Rud[r]adatā Jayadāsi Mit[r]asīri-
.

Remarks.

1. The symbol for 10 is peculiar. This form seems to show the transition between the form in No. I and that in No. V.

2. The *akshara* ki of *vaddha[kī]ninām* seems to be corrected by the engraver himself from *ku*.

3. The word *Dattāgālā* is most probably the name of a village. It occurs in an inscription on a colossal image of Buddha from Bōdh Gaya now in the Indian Museum.²

TRANSLATION.

"In the year 12, the 4th (month) of the rainy season, the 11th day, on that (*date specified as*) above,— (*an image was set up*) by the (following) lay-hearer³ (who belonged to the caste) of carpenters, (*viz.*) Jinadāsi, Rudradēvā,⁴ Rudradēva-sami (*Rudradēvasāmīn*) of Dāttāgāla, Rudra Gahamitra (*Grahamitra*) Kumārasīri (*Kumārasīri*) Vamadāsi (*Brahmadāsi* or *Vāmādāsi*) Hastisēnā, Grahasīri (*Grahasīri*) Rudradatā (*Rudradattā*), Jayadāsi, Mitrasīri (*Mitrasīri*) at the request of the sister of Datila . . . Harinandi, the female pupil of the venerable Puśila out of the Kottiya *gaṇa*, Bambhadāsiya (*Brahmadāsiya*) *kula* and the Uchēnagari (*Uchēhānagari*) śākhā.

¹ N.-W. P. and Oudh Provincial Museum Minutes, Vol. V. p. 6, Appx. A.

² J. A. S. B. Vol. XXXIII, p. 177, and Mitra, *Buddha Gaya*, p. 192.

³ *Paḍakino* (= *vaddhakino*) occurs in one of the Sāuchi inscriptions (*ante*, Vol. II. p. 389) in the sense of 'carpenter.' *Paḍhāi* in Hindi means 'carpenter.'

⁴ It is also possible that the two names Jinadāsi and Rudradēvā have to be taken as one name Jinadāsi-Rudradēvā. The mother's name might have been prefixed to distinguish her from others bearing the name Rudradēvā. The same may be the case with some of the other names in this inscription.

V.—INSCRIBED IMAGE OF SAMBHĀVANĀTHA, THE YEAR 48.

This image was found in one of the smaller rooms of the Jaina section of the Lucknow Museum without any label or number. There is no particular mention either of the image or of the inscription in the Minutes or the Annual Reports of the Lucknow Provincial Museum.

This is the only known statue of Sambhavanātha (Plate III.), the third Jina, discovered at Mathura during this period. Figures of Rishabhanātha, Neminātha, Pārśvanātha and Mahāvira have been met with. It is to be noted that Jaina images of the Scythian period cannot be identified satisfactorily unless the names are mentioned in their inscriptions. Most probably, distinctive symbols (*chihna*) were assigned to the respective Jinās at a much later period. Those distinguishing symbols have not been found in any Jaina image of the Scythian period discovered up to date. The earliest known Jaina statue with a distinctive symbol is the image of Rishabhanātha from the Kaākālī Tīlā mound near Mathura figured in Mr. V. A. Smith's *Jaina stupa* (Plate XCVIII). Unfortunately it is uninscribed, but may be assigned to the 4th or the 5th century of the Christian era on account of its technique.

The head and one arm are broken. The Tirthamkara is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions. The space under the throne between the lions is occupied by a bas-relief, showing the Triratna symbol resting on a small wheel and supporting a larger one. Two conches are leaning against the smaller wheel, while a small leaf is added to each side of the larger wheel. The grouping is exactly the same as on the Jaina pedestal, now in the Lucknow Museum, dedicated in the year 49.¹ A male figure stands to the right of this group of symbols, and a female to the left. They hold flowers in their right hands while their left hands are akimbo.

The inscription consists of four short lines.

TEXT.

- 1 Mahārājasya Huvakshasya sa[m]vachar[ē] 40 8 va 2 d[i] 10 7 śtasya
puvayam K[ṣṭi]yē [gaṇē] Bama[dā*]
- 2 [si]yē k[u]lē Pachanagariyē śākāya Dhujhavalas[ya] śiśin[i]y[ē] Dh[u]jha-
[ś]iriy[ē] nivatana
- 3 [Bu]dhukasaya vadhayē Śavatrana (?) pōtr[i]y[ē] Yaśāy[ō] dana
Sa[m]bhavasya proṭima pru-
- 4 ta(ti)stape(pi)ta.

TRANSLATION.

"In the year 48, the 2nd (month) of the rainy season, the 17th day, of the Mahārāja Huvaksha; on that (date specified as) above, an image of Sambhava was set up by Yaśā, the grand-daughter of Śavatrana (?) and the daughter-in-law of Budhuka, at the request of Dhujhaśiri (*Dhurjāsiri*), the female disciple of Dhujhavalā (*Dhurjavalā*) out of the Kōṭṭiya-gaṇa, Bama[dā]siya (*Brahmadāsiya*) kula and Pachanagari (*Vajranagari*) śākhā.

VI.—MATHURĀ BUDDHIST IMAGE INSCRIPTION, THE YEAR 51.

The discovery of this inscription was made known to the public by Mr. Growse in 1870. It was found in one of the Jamalpur mounds² on the pedestal of an image, most probably of Buddha, of which only the feet are extant. A male kneels to the proper right with some object, probably a bag, in his hand. It consists of three lines, of which the proper left half of

¹ Above, Vol. II. p. 204, No. XX. and p. 321, pl. IV; Vol. IX. pp. 244-45.

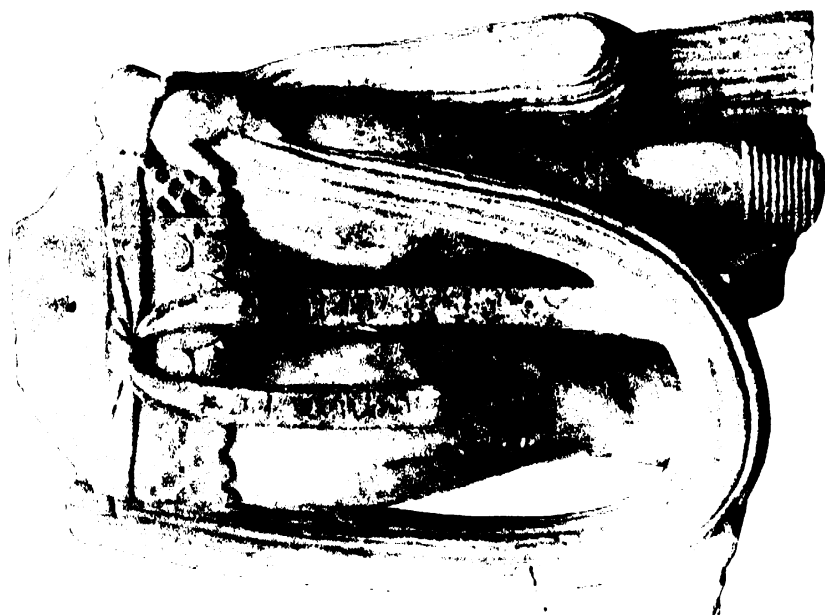
² Growse's *Mathura*, 2nd edition, p. 107.

Image of Sambhavanatha, the year 48.



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Inscribed image from Mahatma.



V. VENKAYYA.

the first two lines are almost illegible. It records the erection of an image by a *bhikshu* named **Buddhavarman** during the reign of **Huvashka** in the **fifty-first year of the Kushana era** in a temple built by the king himself (*Mahārāja Dēvaputra-vihārē*). This temple is most probably the same as that mentioned in a later inscription.* The characters of the subjoined inscription are very neatly incised.

TEXT.

- 1 **Mahārajasya Dēvaputrasya** ¹**Huvashkasya savatsarē**² **50** 1 **hamanta māsa** 1
 d[i]va[sa] . . . [sa]y[ām] pu[rva]yām [bhi]kshunō **Buddhavarma[nah]**³
 [Śakya ?]
- 2 **pratimā** **pratishṭāpit[ā]** **sarva-Buddhapūjartha[m]**⁴ **an[ā]na** [dē]yadharma-
 parityāgēna⁵ **Upadhyāyasya Sa[m]ghadāsasya** [nirvāpāvā]ptayā-sta [mā]tāp[ita]
- 3 **Buddhavarmasya sarva-d[u]kḥopāśam[ā]ya sarva-satva-hita-sukhārtha[m]** **[M]ahārāja**
Dē[vaputra-vi]hārē.

TRANSLATION.

"In the year 51, the 1st month of winter, the day, on this (date specified as) above,—an image of Śakya[muni?] (the gift) of the *bhikshu* **Buddhavarman**, was set up in honour of all the Buddhas. Let the bestowal of this religious gift be for the attainment of *nirvāṇa* by the *Upadhyāya* **Samghadāsa**, and for the cessation of unhappiness for **Buddhavarman** (and his parents) (and) for the welfare and happiness of all beings. In the *vihāra* of the **Mahārāja Dēvaputra**."

The transcript of this inscription printed in my paper on "Mathura inscriptions in the Indian Museum" (*Jour. and Proc. A. S. B. Vol. V. p. 243*) should be corrected in accordance with the foregoing text and translation.

Remarks.

1. The king's name is undoubtedly spelt as *Huvashka*; cf. variants *Huvaksha*, *Hushka*, *Huksha*, etc.
2. There are no traces of the *anusvāra* on the stone.
3. The possessive case ending is expressed in two ways:—*varma[nah]* and *-varmasya*. But it is to be noted that the *visarga* is not legible.
4. The final form of *ma* is important, as this is the earliest case known in Northern Indian inscriptions; above, Vol. I., p. 389, No. XIV.
5. This form occurs in another inscription of the same period (*J. B. B. R. A. S. Vol. XX*).

VII.—INSCRIBED JAINA IMAGE, THE YEAR 58.

The inscription has already been published by the late Dr. Bühler (No. 42 of Prof. Lüders' List, p. 8 f. above). When I was examining the characters of the inscriptions of the Scythian period, I was struck by the use of the word *hanat* in two dated inscriptions:—

- (1) The inscription of the forty-fourth year of **Huvishka†** and (2) that of the eightieth year of **Vasudēva.‡**

* I. A. Vol. XXXIII. p. 101, No. II; above, Vol. IX. pp. 243 and 245.

† The use of the word between the year and the month of a dated inscription can have no significance. The word occurs also in the Mathurā lion capital inscriptions (*ante*, Vol. IX. p. 141). Here however the context is different and Mr. F. W. Thomas has taken the word to denote a proper name.

‡ *Ante*, Vol. I p. 397, No. 9 and Plate.

§ *Ibid.* p. 392, No. 24 and Plate.

On examining the originals carefully I found that the date in one of them is not forty-four but fifty-eight, expressed in words. The following considerations led me to this conclusion:—

- (1) The first syllable after the word *sara[sa]re* has been read by Dr. Bühler as *pta* or the numerical symbol for 40. But it would be better to take it as a form of the letter *a* (cf. above, Vol. VIII. plate facing p. 176, i, f.).
- (2) The second syllable has been taken by Dr. Bühler to be a numerical symbol. But it is evidently the compound letter *shfa*. The plate published along with this paper was prepared from an impression taken under my personal supervision and shows the letter *shfa* better than the facsimile issued with Vol. I. of this Journal.
- (3) The third letter was taken by Dr. Bühler to be *ha* but the absence of the horizontal stroke at the top of the vertical line on the proper right shows that it is *pa*. The left hand vertical line is slightly curved, but it should be borne in mind that the characters of Jaina inscriptions of the period are always cursive;* cf. the *ha* of *Maharaja* in the same line.

The word *papa* occurs in two other Brahmi inscriptions from Mathura published by the late Dr. Bühler. One of them is dated in the year 50 (*ante*, Vol. II. p. 203, No. XVII), which is preceded by the word *papa* and the other in the year 52, to which is prefixed the word *drīpapa* (*ibid.*, No. XVIII). In the present inscription we have got *ashṭapana*, which I have rendered by 'fifty-eight.' The word *papa* is apparently an abbreviation of the Pāli *paññāsa* 'fifty.' In the inscription of the year 80, where the word *papa* also occurs, according to Dr. Bühler's text, it is a misreading for *hamata*, as I shall show later on in this paper.

With my corrections the text of the subjoined inscription runs as follows:—

- 1 Sdha[m]¹ Nama Sura[sa]tama Maharajas[ya] Huvakshasya sa[m]ivasaro ashtapana
gru[sya] musa 3 [da]visa² 2 o[ta]-
- 2 [syam] p[au]rva[ya]m Po (?) gane(?) Aryachēṭiyē³ kulō Haritamāla-
kaḍhi[ya]tō sa [va]chakus[y]a Hag[i]n[ā]dis[y]a śi[sō]gana
. Na(?)gasēno(?) dānam(?).

Remarks.

1. This word occurs in many other cognate inscriptions. There is a symbol preceding *na* of *nana* which I cannot explain.
2. Perhaps the word was pronounced *davisa* as is still the case in Bengal and Assam; read *dīvasa*.
3. There is an unexplained symbol after the *akshara yō*. Perhaps it is due to a crack in the stone.

TRANSLATION.

Success! Adoration! In the year 58 of the most illustrious (?) great king Huvaksha, in the 3rd month of summer, on the 2nd day. On that (date specified as) above, the gift of Nagasena (?), the pupil of Haginadi (Bhaganandi ?) a preacher out of the
. gana, the Arya-Chēṭiya (Arya-Ohēṭika) kula (and) the Haritamālakadhā (Haritamālagadhā) śī[khī].

VIII.—INSCRIPTION ON A JAINA IMAGE FROM MATHURĀ, THE YEAR 71.

The discovery of this image was announced by Dr. Führer in his *Annual Progress Report* for the year 1890-91 (p. 17) and in his *Annual Report†* of the Provincial Museum for the

* *Ind. Ant.* 1908, p. 51.

† N.-W. P. and Oudh Provincial Museum Minutes, Vol. III. p. 233.

Inscribed Images of the Scythian Period.— Plate V.

Jaina Image from Mathura, the year 71.



BACK.

Jaina Image from Mathura, the year 71.



FRONT.

year 1891-92. But the inscription on it has neither been published nor noticed as yet. It is incised on the square base of a pilaster made out of the back of a Digambara Jaina image (Plate V). Only the waist and the thighs of the Jina are extant (Plate IV). The pilaster on the reverse is most probably the staff of the umbrella under which the image originally stood. Such cases are by no means uncommon in the Mathura sculptures of the Scythian period. The inscription, though fragmentary, is an important one. It presents a large number of difficulties both in decipherment and translation. The most important part however is the date which is fairly legible.

TEXT.

- 1 Sa[m] 70 1 va 1 di 10 5
 2 o (?) tayo puvayē ha-
 3 tiya(?) Muṣāsimita (?) ye (?)
 4 Minirava sushōti dhitu
 5 H[ēmad]ēva [saya]

Remarks.

1. The *anusvāra* is indistinct.
2. The vowel *e* is unlike any Brāhmī letter but resembles the Kharoṣṭhī *va*.
3. The second letter in the third line is also new. It resembles the symbol for 10 to some extent, but the presence of a numerical symbol at this place cannot be explained.
4. The remaining syllables in the third line seem to constitute a proper name with the genitive case ending. The letter *ia* is rare in Mathura inscriptions, although it is to be found in the inscriptions of the Western Satraps.
5. Of more interest is the form *sushōti* in the next line. The *ś* in *śho* is formed by the combination of *a* and *u* and the affix *tī* is quite new. It resembles to some extent the Bengali affix *ta* as in *mīmāta*, "maternal uncle's son," *piśāta*, "son of a paternal aunt." The word probably is an *apabhraṃśa* of the Sanskrit *sasrītyā* and the whole phrase most probably means "sister's daughter's daughter."

TRANSLATION.

"In the year 71, the 1st (month) of the rainy season, the 15th day; on that (date specified as) above, of Muṣāsimitā (?) the sister's daughter's daughter of Minirava of Hēmadēva.

IX.—INSCRIBED CHATURMUKHA FROM RAMNAGAR, THE YEAR 74.

The discovery of this inscription was announced by Dr. Führer in his *Progress Report* for the year 1891-92. But all the details have been omitted. The inscription is incised on four sides of the pedestal of a *Chaturmukha* or four-fold image of a Tirthamkara, as Dr. Bühler used to call them (Plate VI). Each of the four faces of the pedestal bears a bas-relief. On the larger faces, the bas-relief consists of a wheel on an Indo-Persopolitan pilaster in the centre with three devotees, standing with folded hands, on each side. The bas-relief on the smaller faces is almost similar and consists of two devotees only on each side of the pillar.

The inscription consists of two lines—more or less mutilated—on each face. The second line of the third face has broken away. The epigraph records the dedication of some object the name of which is lost, in the 74th year, presumably of the Kushana era.

TRANSLATION.

"Success. In the year 80, the 1st (month) of winter, the 12th day, of the Mahārāja Vāsudēva,—on that (date specified as) above, the daughter of the lay hearer Sa . . . , the daughter-in-law of Samghanādhi (Samghanandin) . . . of Bala"

XI—INSCRIBED BAS-RELIEF FROM MATHURĀ, THE YEAR 99.

The inscription is incised along the raised border of a fragmentary bas-relief on yellow sandstone. The bas-relief consists of two panels with raised borders. The lower one is larger but its lower part is broken. The smaller panel at the top is in good preservation. It consists of a stupa in the centre with two Jinas on each side seated in the attitude of meditation under umbrellas. The Jina on the proper left of the stupa has no umbrella on his head. A seven-headed snake takes the place of the umbrella and shows that it is Pārsvanātha, the 23rd Tirthankara. The inscription is incised on the rims at the top and bottom of this panel.

The lower panel contains the upper part of a woman's figure standing with her left hand on her hips and the right one lifted up. A small inscription consisting of two lines has been incised over her right shoulder (A). To her left stands a nude male figure, evidently an ascetic, with a piece of cloth on his left wrist. In the space between the heads of these two figures occurs the inscription B. Two female figurines are standing to the left of the ascetic and behind them appears the upper part of the figure of a Naga king under a tree with his hands folded in supplication. On each side of this group is a pillar with a bell shaped capital, of which the one on the left is surmounted by a wheel. A drawing of this bas-relief has been published by Mr. Smith.*

The inscription has already been published by Dr. Bühler† (No. 75 of Professor Liders' list, above, p. 15) though Mr. V. A. Smith did not notice it at first. The original inscription differs in two or three places from Dr. Bühler's readings.

TEXT.

1 S[i]ddha[ṁ] Sam 90 0¹ gri 2 dī 10 0² Koṭṭiyātō gaṇatō Ṭhanīyātō kulātō Vai[rā]-
tō śākhātō Aryya Sura [po]
2 [śi]śini Dhama[śi]r[i]yē³ niv[a]rtanā⁴ Grahadatasya dhi[tā]
Dhanadhī
A. Anagha [Śrē]shṭhi Vijā. B. Kaṇa Ś[r]ama[ṇa].⁵

Remarks.

1. The year is most certainly 99, as has already been recognized by Dr. Hoernle and Mr. V. A. Smith in the *J. R. A. S.* 1905, p. 152.
2. The second of the symbols denoting the date was taken by Dr. Bühler to be 8, but it is similar in all respects to the symbol for six; cf. above, Vol. I, p. 388, No. XII.
3. The reading of the third syllable is certain though the cross-bar of *śa* is not distinct in the impression.†
4. I have not been able to make out the *aksharas* preceding the word *grahadatasya*.
5. The smaller inscriptions are most probably labels and as such are unique among the Mathurā sculptures of this period. Their Sanskrit equivalents are given in Dr. Führer's *Annual Report for 1890-1* (p. 3). The bas-relief has not been explained as yet.

* *Jaina Stupa*, p. 24, pl. XVII. fig. 2, and Lucknow Museum Catalogue No. J-623.

† *Asie*, Vol. I. p. 393, No. XXII.

‡ [On the plate the reading appears to be *Dhāmadharaṇē*.—Ed.]

TRANSLATION.

"Success. In the year 99, the 2nd (month) of summer, the 18th day,—at the request of Dhamaśiri (*Dharmaśrī*), the female pupil of Aryya Sura (*Arya-Sura*) out of the Koṭṭiya *gana*, the Thaniya (*Sthāniya*) *kula* and the Vaira (*Vajra*) *śikhā*."

"The sinless merchant Vijā (*Vidyā*). " "The ascetic Kapa (*Kṛishṇa*)."

XII.—INSCRIPTION ON A COPING STONE.

Nothing can be said definitely as to the whereabouts of this inscription. It was found without any label in the Jain section of the Lucknow Museum. The material is red sandstone and the technique is decidedly that of the Mathurā school. The epigraph consists of a fragmentary line incised on the top of a sculpture. The characters are very early and most probably belong to the same period as the earliest inscription from Mathurā.† The epigraph is of some interest, as it contains the word *sovan[ika]* "goldsmith," which occurs only once in cognate inscriptions.‡ Unfortunately the word is not completely preserved. The vowel *ā* which is comparatively rare occurs in this record.

TEXT.

Gotiputrasa Ūtarasa sovan[ika*]

TRANSLATION.

. of Ūtara (*Uttara*), the goldsmith, the son of Goti (*Gauṭṭi*).

XIII.—INSCRIPTION ON A LARGE SLAB OF RED SANDSTONE.

This slab is plain but for the inscription. It is rectangular in size and one corner is broken. Its discovery was announced by Professor Dowson in 1871.§ In 1906 I wrote to the Curator of the Lucknow Museum asking for a couple of impressions of the inscription of Śoḍāsa which had been published by Dowson along with this epigraph, but I received copies of the subjoined record instead. The characters are about 2 to 3½ inches in height. The inscription has apparently suffered after its removal to the Museum, as the word *upathāpita* read by Dowson is no longer complete.

TEXT.

A.

. āvan[ā] Śrīkaṇḍā¹ (?) stakē² [v]ihārē Kakaṭikānam pachanaḥ³ niyataka⁴ . nāṇa (?) trayaṣṭuṣṣi² saṅkkālayitavyaḥ Saṅghapraṇiṭhi vyavahārihi [u]pa[tha]

B.

1 [Bu*]d[dh]rakshita—Jivaśiri—Buddhadāsa—Saṅgharakshit[a]

2 Dharmavarmma Buddha su[kha] lu

Remarks.

1. The word may be taken to be *kaṇṭhē* but a Śrāvastī inscription (above, Vol. VIII., p. 181) shows an identical form for *ṇḍa*.

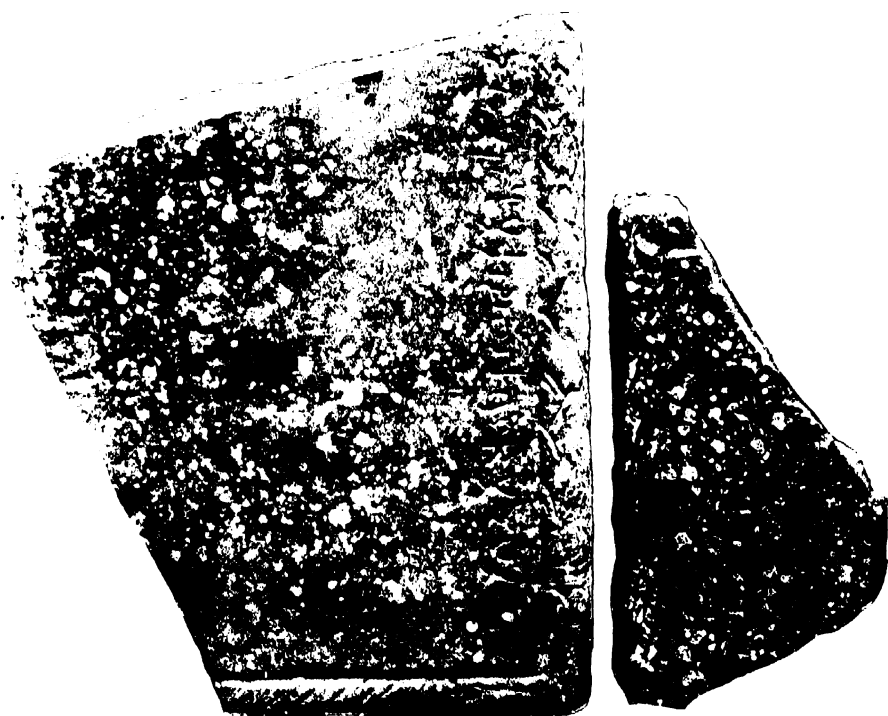
† Above, Vol. II. p. 198, No. 1.

‡ Above, Vol. I. p. 397, No. XXXV. and *Ind. Ant.* Vol. XXXIII. p. 150, No. 27.

§ J. R. A. S. (N. S.) Vol. V. p. 188, No. 28.



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V. V. V. V. V.

2. The lower part of the letter *sta* is damaged. The word may be read as *śaka*.
3. The *risarga* is distinct but it may also be a punctuation mark.
4. There is a short horizontal stroke to the left on the top of the central vertical line. This may be an *e* mark, but possibly it is due to the mason's carelessness.
5. The reading of these six syllables is uncertain. The inscription contains some peculiar words and so I shall have to leave it untranslated.

XIV.—INSCRIBED IMAGE FROM MATHURĀ, THE GIFT OF PUṢĀBALĀ.

The inscription is incised on the waist band of a female figure in red sandstone. Only the portion below the waist is extant (Plate III). According to Mr. V. A. Smith (*Jaina Stupa*, p. 56, plate XCIX) the sculpture was discovered in the Kaṅkālī mound. The drawing published by him is inaccurate. The impression and photograph published herewith will show the details of the discrepancies. Mr. Smith's reading, based on his drawing, is also incorrect. Inscriptions on waist bands are very uncommon in India.

TEXT.

- 1 Puṣabalāyā dānā¹ Dhama-
- 2 vadhakasa [bha]jyāyā.

TRANSLATION.

"The gift of Puṣabalā, the wife of Dhamavadhaka (*Dharmavardhaka*)."

XV.—FRAGMENT OF AN INSCRIBED PAVEMENT SLAB.

The sculpture on which this inscription has been incised is evidently a fragment of a pavement slab.² The carving consists of an ornamental border of twisted rope pattern with cylindrical clasps at corners. The accompanying photograph (Plate VI) shows a fragment of another similar sculpture. The inscription on it has been edited by Dr. Bühler (No. 113 of Professor Lüders' List, above, p. 20). The ornamentation is precisely the same, the place of the rope pattern being taken by lotus petals. The upper right hand corner bears some chisel marks apparently unexplainable. But the other sculpture mentioned above most probably affords a means of explanation. The inscription on that sculpture too, which is entire, has been published by Dr. Bühler (No. 119 of Professor Lüders' List, above, p. 21). The ornamentation is precisely the same as in the two fragments published herewith on plate VI. The only difference is that there is a large square hole in the centre of the slab. This, I believe, explains the chisel marks on the larger slab in the photograph.³ This slab, then, must have had a similar hole in its centre. The object of these square holes is not very difficult to describe. Several of the Jaina statues in the Lucknow Museum possess massive tenons under the bases. These tenons were most probably let into the square mortise holes in the pavement slabs. This supposition is strengthened by the fact that the inscriptions on similar slabs are not incised near the centre but along the borders. The majority of images of this period were carved in the round and were placed inside rooms or shrines paved with similarly carved slabs.

TEXT.

Gōḍḡlasya dhitā Mitrāyā [dānam*].

¹ Read *dānam*.

² In addition to this there are two other similar inscribed slabs in the Lucknow Museum.

³ [How the chisel marks are explained by the mortise holes is not apparent. — Ed.]

TRANSLATION.

"[The gift] of **Mitrā**, the daughter of **Gōśāla**."

XVI.—FRAGMENT FROM THE LOWER PART OF AN IMAGE FROM
RĀMNAGAR.

The carving of this image is very nearly gone, the outline being barely recognisable. The inscription also is in a very bad state of preservation. It is important as it mentions the name of [Adhi]chchhatra. The inscription consists of a single line.

TEXT.

1. paka gana (?) Dhanānyanasya ta aya[yē]
 [yē A]dh[i]chchhatrakayē
2. [nivar*]tanā.

TRANSLATION.

" paka gana (gana) of Dhanānyana
 the venerable of at the request of
 [Adhi]chchhatra"

XVII.—FRAGMENT OF A TABLET OF HOMAGE.

This fragment was found in one of the entrances to the Brāhmanical section of the Lucknow Museum. Nothing is known about its provenance. The inscription is full of mortar and is in a bad state of preservation. The characters belong to the early Kushāṇa period.

TEXT.

1. [Amogha]dattasya bharyāye Kō[ts]i[yē]
2. [prati]hā[pita] Arhanta pu[jāyē].

TRANSLATION.

"[A tablet of homage] was set up by the wife of [Amogha] datta, . .
 in honour of (all) the Arhats."

XVIII.—INSCRIPTION ON A TABLET OF HOMAGE FROM MATHURĀ.

A photograph and a full description of the subjoined tablet of homage have been published by Dr. Bühler.¹ The inscription on it is very faint. I read from the original after bringing it out in daylight and from two impressions made by Munshi Ghulam Nabi of the Archaeological Survey, Northern Circle.

TEXT.

1. Dhanami[trā]yē dhīta [Ara]
2. vadhuyē āyāga[pa]tō [pa]

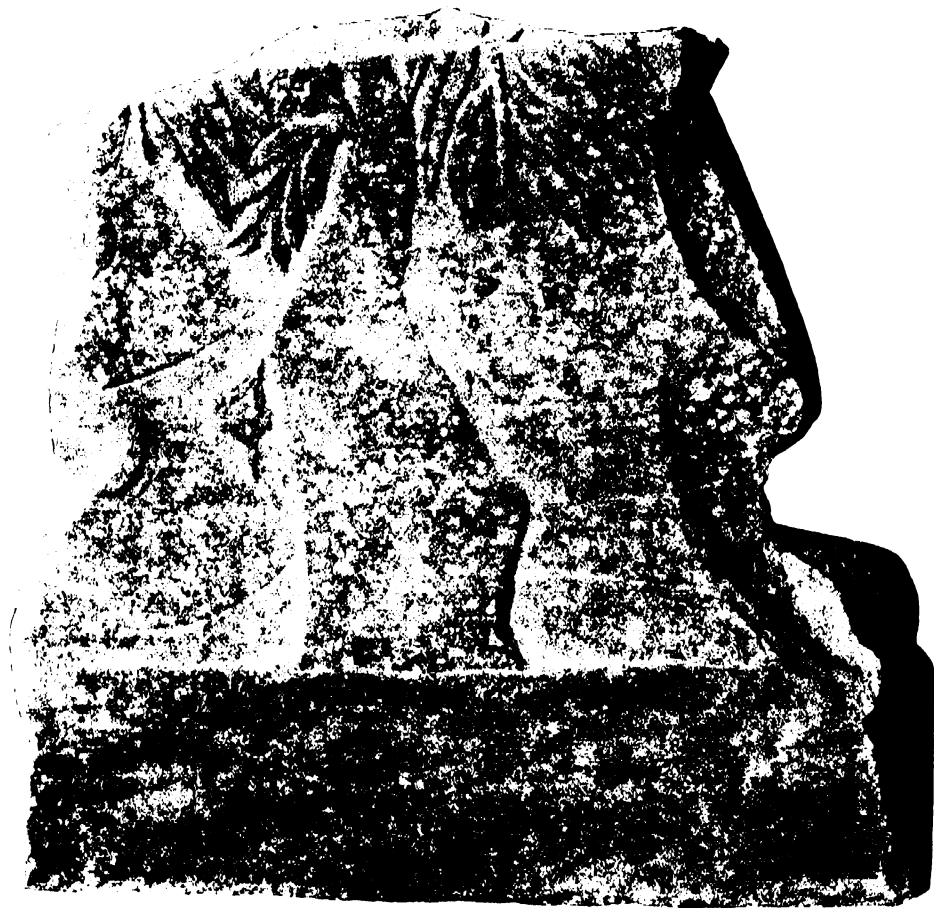
TRANSLATION.

" the daughter of Dhanamitrā the daughter-in-law
 of a tablet of homage [was dedicated]"

¹ Above, Vol. II. pp. 311-313.

Inscribed Images of the Scythian Period. — Plate VIII.

Jaina Image from Mathura, the year 80.



BACK

Jama Image from Mathura, the year 80.



FRONT.

XIX.—FRAGMENT OF A PEDESTAL.

This fragment was found in a heap of rubbish which had accumulated under No. XIII. in the Epigraphical Section. Nothing is known about its findspot. The inscription is of interest as it mentions two synonymous words in the same line, *vis. natti* and *pau*[*ttra*].

TEXT.

1. *sya* [v]rita **Ku**[tu]**ka***ya* ku[tu][mbini*] . . .
2. . . *na* putrēhi dhithi *natti* *pau*[ttrēhi*] . . .

TRANSLATION.

" the wife of **Ku**[tu]**ka**, the chosen sons and daughters and grandsons (i.e. daughter's sons)¹ (and) grandsons (i.e. son's sons) "

XX.—INSCRIPTION ON A TRIANGULAR FRAGMENT.

This inscription is of some interest as it contains the number 800 expressed both in words and by numerical symbols, *vis. by the symbols for 8 and 100*. It was found in the Jaina Section of the Lucknow Museum without any label or number.

TEXT.

1. *tata*
2. *m=ashta*sata **CVIII** *gandhi*
3. *push*[ta]

XXI.—INSCRIPTION ON A PEDESTAL.

This short inscription is incised on a fragment from a pedestal of yellow sandstone. Nothing is known about its findspot.

TEXT.

Buddhadēvasya kuṭumbiniyē **Buddha** pratim[ā] . . .

Remarks.

1. There is a superfluous *e* stroke over the first letter *bu*.
2. The form of *va* is peculiar. At first it looked like an inscription in the 7th century character of North Eastern India. But the language and the forms of *na*, *ta* and *ya* are convincing proofs of the age of the inscription.

TRANSLATION.

"An image of **Buddha** (*was set up*) by the wife of **Buddhadēva** "

No. 24.— DATES OF CHOLA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

A.—RAJADHIRAJA I.

161.— In the Nāgēśvara temple at Kumbhakōṇam.²

- 1 . Svasti śri . [||*] Tiṅga-
- 2]-ērtara

¹ [For the use of the word *napti* in the sense of 'a great-grandson,' see above, Vol. IV. p. 329, note 2.—Ed.]

² No. 14 of the Madras Epigraphical collection for 1908.

- 54 kōv = Irājakēśariy-e[ṇa]-
 55 lāgi Uḍaiyār śrī-Vijairā[j]ē-
 56 nṛadēvaṛ[kn] yāḍu 36 āvaḍu
 57 ivv-āttai Magara-nā[ya]ṛṇu
 58 [a]para-paksha[ttu dvi]dhi(tī)y[aiya]m Budaṇ-kiḷamaiy[u]m poṛra Āyilē-
 59 yattiṇ nāṇṇu.

"In the 36th year (of the reign) of the lord, the glorious Vijairājēndradēva (Vijaya-Rājēndradēva) having been called king Rājakēśarin,— on the day of Āślēśhā, which corresponded to a Wednesday and to the [second] tīthi of the second fortnight of the month of Makara in this year."

The date is perfectly regular, and corresponds to Wednesday, December 29, 1053 A.D. On that day, which was the sixth solar day of Makara, at mean sunrise, the second tīthi of the second fortnight of Pausa was current, and it lasted for 19 h. 12 m. Āślēśhā was the nakṣatra at mean sunrise by all systems. It expired by the equal space system 21 h. 22 m., by Garga 9 h. 14 m., and by the Brahma-siddhānta 6 h. 49 m. later.

In his *Annual Report* for 1907 Mr. Venkayya states his opinion (para. 56) that Rājādhirāja I. lived till A.D. 1057-58 with his younger brother Rājēndradēva as co-regent towards the close of his reign. We have now two dates at least of Rājādhirāja I. later than the accession day of his successor, viz. Kielhorn's No. 35 (above, Vol. VI, p. 22) and the present one; and we learn from the latter that Rājādhirāja I. lived till at least the end of A.D. 1053.

B.—VIKRAMA-CHOLA.

162.—In the Uttaravēdiśvara temple at Kuttālam.¹

- 1 Svasti śrī [||*] Pu-mālai paṇḍindu
 2 Tiribuvāṇachchakkara-
 3 vattigaḷ śrī-Vikkīrama-[Ś]ēladēvarka(varkku) yāḍu mūṇṇāvaḍu Ma-
 4 gaṇ-nāyayṛu apara-pakshatta śattamiyum Tiṅga[t]-kaḷamaiyum poṛra [A]-
 tta-
 5 [t*]tu nāl.

"In the third year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Hasta; which corresponded to a Monday and to the seventh tīthi of the second fortnight of the month of Makara."

This date is irregular. Kielhorn has clearly established the 29th June, A.D. 1118, to be the accession-day of Vikrama. The solar month of Makara in his third year must therefore fall early in A.D. 1121. The seventh tīthi of the second fortnight in Makara of that year fell on a large portion of Wednesday, January 12, 1121, and a small portion of Thursday, January 13th. During that seventh tīthi the nakṣatras were Chitra and Svati. The fifth tīthi, however, of the second fortnight (if we may assume a mistake to have occurred) of this month of Makara seems a little closer. It fell on Monday, January 10, 1121 A.D., which was the 18th of Makara. The tīthi lasted for about 23 h. 19 m. after mean sunrise. On that day Hasta began, by the equal space system and by Garga, 8 h. 31 m., and by the Brahma-siddhānta, 5 h. 7 m. after mean sunrise; but according to the usual custom the day would have been called, not Hasta but Uttara-Phalguni.

It is possible that the seventh was wrongly quoted for the fifth tīthi; but the date is doubtful in any case.²

¹ No. 491 of the Madras Epigraphical collection for 1907.

² Mr. Venkayya assures me that in the original the word *śattami* is quite distinct. I think it is safe to assume that the date is genuine, but that the 7th tīthi was quoted by mistake for the 5th.

163.— In the Uttaravēdiśvara temple at Kuttālam.¹

- 1 T[i]r[i]buvaṇachohakkaravattiga[]
- 2 śri-Vi]kkirama-Śōḷadēvaṅku
- 3 yāṇḍu aiṇjāvadu Śiṅga-nā(na)-
- 4 [ya]ṅḡ pūrvva-pakṣattu trayō[da*]-
- 5 śiyam Budaṇ-kilamaiyum peḡ-
- 6 [ra] Attattu nā].

"In the fifth year (*of the reign*) of the emporor of the three worlds, the glorious Vikrama-Chōḷadēva, — on the day of Hasta, which corresponded to a Wednesday and to the thirteenth *tithi* of the first fortnight of the month of Simha."

This date is irregular. Simha in the fifth year of Vikrama-Chōla fell in A.D. 1122. On Wednesday, August 16th of that year, which was the 20th Simha, the twelfth *tithi* of the bright fortnight of Bhādrapada ended and the 13th began about 16 h. 5 m. after mean sunrise; but the *nakṣatras* during those two *tithis* were Uttarāśadhā, Abhijit and Śravaṇa. It is useless to go into further details. A comparison of this date with Kielhorn's No. 22 (p. 3, Vol. VII. above) shows this at once. That inscription mentioned the day of Ādrā, which corresponded to Monday, and with the eleventh *tithi* of the second fortnight of Śravaṇa in solar Simha in the fifth year of the king. That date is perfectly regular for July 31st, A.D. 1122. Now the present date is seventeen days later than No. 22, and it is clear that a day seventeen days later than Ādrā cannot possibly fall under the *nakṣatra* Hasta.

On the supposition that in the original the quoted *nakṣatra* might have been *Arīḥattā* instead of *Attattu*, i.e. Dhanishṭhā instead of Hasta, the date still works out incorrectly. The thirteenth *tithi* of the first fortnight of Bhādrapada in solar Simha in the year in question could be connected for the time lying between 9 h. 50 m. and 15 h. 22 m. after mean sunrise on Thursday, August 17th, A.D. 1122, with the *nakṣatra* Dhanishṭhā; but the week-day has been given as Wednesday in the inscription. Moreover the day which would be called the 'day of Dhanishṭhā' was Friday.²

164.— In the Uttaravēdiśvara temple at Kuttālam.³

- 1 Sva[stī] śr[i] [i]* Pū-mādu pururu
- 2 Tiribuvāṇachohakkaravattiga[]
- 3 śri-Vik]k[i]rama - Śōḷadēvarkku yāṇḍu āṇāvadu Śiṅga-nayyṅḡ aparā -
pakkattu [piradasi]-
- 4 kamum⁴ [Vi]yāḷa-kkilamaiyum-āṇa [Śa]d[aiya]ttu nā].

"In the sixth year (*of the reign*) of the emporor of the three worlds, the glorious Vikrama-Chōḷadēva, — on the day of Śatabhishaj (?), which was a Thursday and [the thirteenth *tithi* ?] of the [second] fortnight of the month of Simha."

This date is also unsatisfactory, the elements being uncertain. There seems to be no doubt that it belongs to the 6th year of Vikrama-Chōla, and probably, almost certainly, to the month Simha. It is not certain which lunar fortnight is referred to. The day was Thursday; but the *nakṣatra* can only be guessed at from two un mutilated *akṣaras*. These are "-d . . . tba." The word which follows *pakkattu* is guessed to be *piradasikam* from the final *akṣara* '-kam,' and

¹ No. 490 of the Madras Epigraphical collection for 1907.

² Since the text was in print Mr. Venkayya has examined the original and found that *attattu* is quite clear. The date remains unsatisfactory. The day in Simha in the year in question which corresponds to the *nakṣatra* Hasta is August 7th A.D. 1122. At sunrise on that day, the third *tithi* of the bright fortnight was current. But the week-day was Monday, not Wednesday.

³ No. 489 of the Madras Epigraphical collection for 1907.

⁴ The nearest approach to this word in Sanskrit is *pradoshaka*, which denotes the evening of the thirteenth *tithi* in a lunar fortnight.

from this it has been assumed that the *tithi* in question was the thirteenth of the fortnight (see note 4, p. 123). Now in the year A.D. 1123 which, after June 29th, was the sixth year of Vikrama-Chōla, in the month *Simha*, the thirteenth *tithi* of the first fortnight fell on a Monday and all the thirteenth *tithi* of the second fortnight also fell on a Monday (except that it expired 4 minutes after mean sunrise on the Tuesday). I tested the date on the basis of the *nakshatra*, to see what days corresponded with Śatabhishaj in that month of *Simha*. By the equal space system Śatabhishaj expired 15 h. 13 m. after mean sunrise on Thursday, August 9th, A.D. 1123, which was the first day of the second fortnight, and was the thirteenth day of *Simha*. On that Thursday the first *tithi* of the second fortnight began 4 minutes before mean sunrise and lasted all day.¹ By the system of Garga Śatabhishaj expired 3 h. 20 m., and by the Brahma-siddhānta 4 h. 24 m., after mean sunrise. There was no other Śatabhishaj in that month of *Simha*.

Now this day Thursday, August 9th, A.D. 1123, exactly fits the elements of the given date if in the original the word following "*pakkattu*" was not *piradaśika* (for *pradaśhaka*) but some word implying the first *tithi* of the second fortnight.²

105.—In the Uttara-vēdiśvara temple at Kuttālam.³

- 1 Svasti śri [||*] Tiribuvāṇachchak-
- 2 karavattiga] śr[i]-Vikkirama-Śo-
- 3 ladēvaṇku yāp[du] eṭṭā[vadu Magara]-nāyaṇṇu pīrvva-pakshattu na-
- 4 vaniyum Śani-kkila[mai]yum [p]eṇṇa [A]ṇḷatti-nā.

"In the eighth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladeva,—on the day of Anurādhā, which corresponded to a Saturday and to the ninth *tithi* of the first fortnight of the month of [Makara]."

This date has given me a great deal of trouble. According to the transliteration given above, the 8th regnal year is clearly decipherable; the solar month is doubtful; the lunar day and fortnight are clear; and so are the weekday and *nakshatra*. This being so, I have tested all the days in the 8th regnal year of Vikrama-Chōla corresponding to the ninth *tithi* of the first fortnight in each month, and without success. The nearest approach was in the month *Simha*. The eighth *tithi* of the first lunar fortnight of Śrāvana in that solar month expired 13 h. 15 m. after mean sunrise on a Saturday, which was the twelfth day of *Simha*, and corresponded to Saturday, August 8th, A.D. 1125. At that moment the ninth *tithi* began, viz. at about 7-15 p.m. on the Saturday. But according to the equal space system, the *nakshatra*, which had been Anurādhā up to about 5-4 p.m. that day or 11 h. 4 m. after mean sunrise, changed at that moment to Jyēsthā; so that Anurādhā had expired 2 h. 11 m. before the ninth *tithi* began. Using the system of Garga the result is the same. By the Brahma-siddhānta the *nakshatra* Anurādhā expired 6 h. 14 m. after mean sunrise. As a fact, therefore, there was no period which satisfies all the requirements.

The ninth *tithi* of Makara fell on a Monday and Tuesday, with the *nakshatras* Bharani and Krittikā.

The date cannot be depended upon.⁴

¹ Except for 34 m. before mean sunrise on the Friday.

² Mr. Venkayya has kindly examined the original since this article was in print, and is inclined to think that the word following *pakkattu* may be *pira[pi]digam*, which may be meant for *piratipadigam*, i.e. *pratipat*, 'the first *tithi*.' I think therefore that the date given in the last paragraph may be accepted.

³ No. 492 of the Madras Epigraphical collection for 1907.

⁴ Mr. Venkayya tells me, since the above was in print, that no reading but *makara* is possible for the solar month. In that month, in the eighth year of Vikrama-Chōla, the day of Anurādhā was Tuesday, corresponding to January 19th A.D. 1126, at sunrise on which day the ninth *tithi* of the second fortnight was current. If two mistakes were made, both in the fortnight and in the week-day, the date mentioned in the inscription cannot be depended upon.

C.—KULOTTUNGA-CHOLA II. (?)

166.—In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1 [Sva]sti śr[i] [II*] Pū-mōvū-tirumagaḷ
 2 kō Vira-Rājakēsaripa[ṇmar-āṇa] Chakrava[rtti]ga[1]
 śri-Kulōttuṅga-Śōḷadēvaṅku yāṇḍu eṭṭāvaḍu
 6 śri-Kulōttu[ṅga]-Śōḷadēvaṅ[ku] yāṇḍu
 eṭṭāvaḍu Kumbha-nāyaṅgu apara-pakshattu=chōḷatarddaṣi[yum] Velli-kkilamai-
 yu[m*] Tiruvēṇa(vōṇa)mum=āṇa Śivarāttiri-nāḷ.

"In the eighth year (*of the reign*) of king Vira-Rājakēsarivarman *alias* the emperor, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Śivarātri, which was (a day of) Śravaṇa, a Friday and the fourteenth *tithi* of the second fortnight of the month of Kumbha in the eighth year (*of the reign*) of the glorious Kulōttuṅga-Chōḷadēva."

The elements of this date are inaccurate for the now known eighth regnal year of Kulōttuṅga-Chōḷa I., as also for his eighth year as an Eastern Chalukya sovereign; the former corresponding with A.D. 1077-78, the latter with 1070-71. They are also inaccurate for the eighth year of Kulōttuṅga-Chōḷa III.

For the reign of Kulōttuṅga-Chōḷa II., whose accession-date has not yet been fixed, but who certainly succeeded Vikrama-Chōḷa and preceded Rājārāja II., I have examined the given date in every year from 1135 to 1152 A.D. which appeared to me the outside limits of possibility. The king known as "Kulōttuṅga-Chōḷa" is shown by the Chollūr plates (*Ind. Ant.* XIV. 55 ff.) to be identical with this Kulōttuṅga-Chōḷa II. Kielhorn has shown (above, Vol. VII. p. 9) that he was living in A.D. 1143. He was the son of Vikrama. It is desirable that I should publish the nearest approximations to correctness that occur in the period 1135—1152 A.D., so that those thoroughly acquainted with South-Indian practice as regards the joining of special rites and festivals with the civil days may be enabled to decide whether in any of those cases all the requirements of the date are satisfied. For other years the date is irregular.

1. The Kumbha-*saṃkrānti* of Kaliyuga 4238 occurred 23 h. 51 m. after mean sunrise on Friday, January 22nd, A.D. 1137. The fourteenth *tithi* of the second fortnight of Magha expired 10 h. 7 m. after mean sunrise on that day, and was not current at the following midnight; and at that midnight the actually current solar month was not Kumbha but Makara, though the Kumbha-*saṃkrānti* occurred 5 h. 51 m. later. As to the *nakṣatra* it was Śravaṇa at mean sunrise on the Friday and until 21 h. 30 m. later; Śravaṇa was therefore current at the midnight of Friday. Now, if the Mahā-Śivarātri festival, which occurs at midnight, could be connected with the fourteenth *tithi* which had expired 7 h. 53 m. before the Friday midnight—then the elements Friday, the fourteenth *tithi* of the second fortnight, the Śivarātri festival and the Śravaṇa *nakṣatra*, all agree with this date. But even then I hardly think that the festival could be connected with the solar month Kumbha, whose initial *saṃkrānti* did not occur till 5 h. 51 m. after that midnight. The date is therefore doubtful. If experts in South-Indian rites and ceremonies can reconcile all the elements, then the date may correspond to Friday, January 22nd, A.D. 1137. There was another fourteenth day of the second fortnight, *viz.* of Phālguna, in this month of Kumbha, but it does not suit the other elements of the given date.

2. The Kumbha-*saṃkrānti* of Kaliyuga 4242 occurred 41 m. after mean sunrise on Thursday, January 23rd, A.D. 1141, and at mean sunrise on Friday, February 7th, in that year the fourteenth *tithi* of the second fortnight of Magha was current. It expired 16 h. 26 m. after mean sunrise, and consequently was not current at midnight. Considering, however, that it was current on the Friday till within 1 h. 34 m. of midnight, it is possible that the

¹ No. 572 of the Madras Epigraphical collection for 1907.

Maha-Śivarātri which took place at that midnight might have been connected with it. In Professor Kielhorn's notes on Hindu Festal Days, I find that the Maha-Śivarātri festival of the 14th kṛṣṇa of Māgha is considered very auspicious when it is joined with the yōga Śiva, and this happened to be the case on this particular Friday. The yōga Parigha ended shortly after sunrise on that day, and Śiva was current at the following midnight, or at the moment of the Śivarātri. The date, however, is unsatisfactory in the matter of the *nakshatra*. The *nakshatra* Śravaṇa had expired 3 h. 9 m. before mean sunrise on that Friday,¹ and during the whole of Friday, including the Śivarātri moment of midnight, the *nakshatra* was Dhanishṭhā.

3. On the twelfth day of Kumbha, Kaliyuga 4245, which corresponded to Friday, February 4th, A.D. 1144, the fourteenth *tithi* of the second fortnight of Māgha expired 13 h. 58 m. after mean sunrise. It was not therefore current at the Friday midnight, but nevertheless the Friday would have been coupled with it. This day, the fourteenth of the dark fortnight of Māgha, was the day of the Maha-Śivarātri festival; and the occasion was especially auspicious, because the hour of midnight coincided with the yōga Śiva. The yōga at mean sunrise was Parigha, but Śiva began at 9-4 p.m. and was current at midnight. The *nakshatra* Śravaṇa expired, by the equal space system, 51 m. after mean sunrise on Friday, and the same by Garga. By the Brahma-siddhānta it expired 2 h. 18 m. after sunrise. I find no fault in this date.

4. On the twenty-fourth day of Kumbha, Kaliyuga 4252, which corresponded to Friday, February 16th, 1151 A.D., the fourteenth *tithi* of the second fortnight of Māgha, which was a Maha-Śivarātri day, began 6 h. 35 m. after mean sunrise, was current at midnight, which was the moment of the festival, and expired 8 h. 9 m. after mean sunrise on the Saturday. The *nakshatra* Śravaṇa had, however, expired before sunrise on that Friday by all systems, and during the whole of that day and till very shortly before sunrise on the Saturday the ruling *nakshatra* was Dhanishṭhā. Śatabhishaj began 1 h. 34 m. before sunrise on the Saturday, by the equal space system and Garga. This date therefore would be satisfactory if the *nakshatra* had been quoted as Dhanishṭhā and not Śravaṇa; but I consider the date, February A.D. 1151, too late to be in the eighth year of Kulōttuṅga-Chōla II. He succeeded Vikrama whose reign began in A.D. 1118, and who is declared by several inscriptions to have reigned for 15 years, though we have records of him as late as 1135 A.D. That, however, is his latest known date.

Of the four dates now analyzed, the nearest, and in my opinion the most probable, is No. 3, viz. Friday, February 4th, A.D. 1144. The Chellār grant of this king appears to have been issued in 1143, but the regnal year is not given there. If I am right, the present inscription would make the reign begin between February 5th A.D. 1136 and February 4th A.D. 1137.²

D.—RAJADHIRAJA II. (P)

187.—In the Saumyanāthasvāmin temple at Nandalūr.³

1 Sva[sti] śri [II*] Rajādhiraṇḍavārku yā[ṇdu 1]2āvad-āna Hōmalāmbi-saivat-sarattu Magara-nayarṇu pū[rva]-pakshattu [pra]thamāyam(yum) Śani-kkīlam-aiyum perṇa Avittattu nā].

"In the [1]2th year, which was the (cyclic) year Hōmalāmba, (of the reign) of Rājādhiraṇḍadeva,—on the day of Śravisṭhā, which corresponded to a Saturday and to the first *tithi* of the first fortnight of the month of Makara."

¹ This by the equal space system and Garga. By the Brahma-siddhānta, Śravaṇa expired 1 h. 42 m. before mean sunrise on the Friday.

² But see below, No. 190.

³ No. 571 of the Madras Epigraphical collection for 1907.

I have tested all the years bearing the cyclic name Hēmalamba from A.D. 997, which was the twelfth regnal year of Rājārāja-Chōla I. down to A.D. 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A.D. 1177, which was a Hēmalamba year, but was the *fifteenth* and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the *fifteenth* year¹ of Rājādhirāja II. corresponding to **Saturday, January 21st, A.D. 1178**, which was the 28th day of Makara. On that day, at mean sunrise, the first *tithi* of the first fortnight of Magha was current, and the *nakshatra* was Śravishthā. The *tithi* ended 20 h. 28 m.; and the *nakshatra*, by the equal space system and Garga, ended 12 h. 0 m. and by the Brahma-siddhānta 13 h. 7 m. after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II. down to within six months of the accession of Kulōttuṅga-Chōla III. in July A.D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words *kaḍal sūḷṇḍa*.

E.—KULOTTUNGA-CHOLA III.

168.—In the Airāvātēśvara temple at Maruttuvakkudi.²

- 1 Sva[sti] śr[i] : ௨ Puyal [vāyṭṭu]
 10 kō Ppara-
 11 kē[śaripara]mar=āṇṇa Tiri[hu]vaṇṇa[chēla]kkaravarṭti
 ³ḍa[rulīṇa]
 12 śri]-Kulōttuṅga-[Ś]ō[ḷa]dēvarkku [iyā]ṇḍu patt[āvaḍu] Ka[r]-
 13 kaḍaga-nayayṇṇu pūrva-paksha=ttuvādesiyu[m*] [Śa]ṇi-kkiḷamai[yum] pe-
 14 ṇṇa Mūlattu nāḷ.

"In the tenth [year] (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōlādēva, who was pleased to [take Madurai] —on the day of Mūla, which corresponded to a [Saturday] and to the twelfth *tithi* of the first fortnight of the month of Karkaṭaka."

The date corresponds to **Saturday, July 18th, A.D. 1187**, which was in the tenth year of Kulōttuṅga-Chōla III. On that day the twelfth *tithi* of the bright fortnight of Śrāvaṇa began 9 m. before mean sunrise. The *nakshatra* at that moment was Mūla by all systems. It expired by the equal space system 20 h. 39 m. later, by Garga 8 h. 31 m. later, and by the Brahma-siddhānta 3 h. 13 m. later. The Saturday in question was the 22nd day of Karkaṭaka.

169.—In the Maṇikanṭhēśvara temple at Kāṇippākkam.⁴

- 1 Svaṇti śri [ll*] Kulōttuṅga-Śōlādēvaṇṇu [yāṇ]ḍu paṇṇirapḍāvaḍukku
 Śagaraiyāṇḍu āyiratt-oru-nūṇṇirapḍil Uttarāyana-saṅkramatt=āṇṇu Tiṅgal-kīḷamai-
 yum Pōsamum peṇṇa nāḷ.

"In the twelfth year, (which corresponded) to the Śaka year one thousand one hundred and two, (of the reign) of Kulōttuṅga-Chōlādēva,—on the day of the Uttarāyana-saṅkrānti, the day which corresponded to (the *nakshatra*) Pushya and to a Monday."

The date is inaccurate for Śaka 1102, but is perfectly accurate for Śaka 1112, in which year the Uttarāyana-saṅkrānti fell in the twelfth year of the reign of Kulōttuṅga-Chōla III.

¹ [The second digit of the date is quite distinct in the original and cannot be read as 5.—Ed.]

² No. 393 of the Madras Epigraphical collection for 1907.

³ The original is damaged here; restore *gaḷ Madurai kōḷ*

⁴ No. 60 of the Madras Epigraphical collection for 1907.

It is inaccurate for that regnal year of any other king bearing that name and at present known to us. I am, therefore, satisfied that the Śaka year was erroneously given as 1102 instead of 1112.

In the twelfth year of the reign of Kulōttuṅga-Chōla III. the Uttariyapa-*saṃkrānti* of Śaka 1112 occurred on Monday, December 25th, A.D. 1189, at 5 h. 55 m. after mean sunrise. The *nakshatra* at sunrise was Pushya by all systems. By the equal space system and that of Garga it expired 23 h. 44 m., and by the Brahma-siddhānta 21 h. 26 m. after mean sunrise on that day.

170.— In the Śivayōganāthasvāmin temple at Tiruviśālūr.¹

- 1 Svast[i śri]; ௫ T[i]ribuva[ṇa]chechakkara[va]tt[i] Madurai[y]um [P]āṇḍi[yaṇ]
muḍi-tta[laiyu]n-gonḍaruḷiṇa śr[i]-Kulo[ttuṅga-Śōla]dēvarkku yāṇḍu pa[d]iṇ-
ēlāvadu Kumbha-nāya[r]u a[para-pa]kshattu pradamaikum [Śaṇi]-
2 kkiḷamai [p]eṇṇa Aṇi[lat]tu [n]ā[.].

"In the seventeenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōlādēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Anurādhā, which corresponded to a [Saturday] and to the first *tithi* of the second fortnight of the month of Kumbha."

The regnal year of Kulōttuṅga-Chōla III. is now clearly established by the labours of Professor Kielhorn, and we know that the 17th year of that king began between the 6th and 8th July, A.D. 1194. On the fifth day of Kumbha in the seventeenth regnal year, which corresponds to Saturday, January 28th 1195, the first *tithi* of the second fortnight was current at mean sunrise and it expired 14 h. 10 m. later. So far the date given is regular. But the *nakshatras* during that day were Maghā and Pūrva-Phalguni. On Saturday, a week later, viz. February 4th, the *nakshatra* was Anurādhā, and if for 'first' *tithi* we could read 'eighth,' the date would be perfectly regular. But this would not be permissible considering that the word 'first' is clearly expressed in letters and not in figures.² It is possible that the date is genuine and incorrect only in giving the wrong *nakshatra*.³

It would be irregular for the seventeenth regnal year of Kulōttuṅga I. As for Kulōttuṅga II. we do not as yet know his initial date, and the attempts I have made to guess at it from this inscription have proved fruitless; no year that I have attempted as his possible 17th giving me elements exactly meeting those of the inscription.

The date is therefore unsatisfactory, but this is unimportant as others of the same regnal year have been found correct (above, Vol. VII. p. 172). In the thirty-seven dates of inscriptions in this reign examined by Kielhorn, there are no less than eleven instances of wrong quotation in the originals (above, Vol. IX. pp. 220-21).

¹ No. 353 of the Madras Epigraphical collection for 1907.

² The date should be compared with Kielhorn's No. 69 (above, Vol. VII. p. 172). The solar month in each case is Kumbha in the king's 17th year. At mean sunrise on the first civil day of that month, which corresponded to January 24th, A.D. 1195, the eleventh day of the bright fortnight of Māgha had only 9 minutes to run. Four days later was the date given in the text. Sixteen days after this, viz. on the 21st Kumbha or the 18th February, was Kielhorn's date No. 69, where the *nakshatra* was Uttara-Bhadrpadā. A date 16 days earlier than that could not have had Anurādhā for its *nakshatra*; so it is clear that the record is intrinsically wrong.

³ [The reading is *pradamai*, 'first,' beyond all doubt.—Ed.]

171.— In the Saumyanāthasvāmin temple at Nandalūr.¹

1 [S]vasti śri [||*] Kulottuṅga-Śōladēvaḥ-k[i]yāṇḍa 2āvud(āvad)=āṇa Dundubhi-samvatsarattu Rishabha-nāyaḥ[ṛu] pūrva-pakshattu tṛitī[ya]ya[m*] Vellī-kkila[m*][ai]-

2 yum peṇṇa Mṛigaśīsha[ttu](śīrshattu) nā.

"In the 24th year, which was the (cyclic) year Dundubhi, (of the reign) of Kulottuṅga-Chōladēva,—on the day of Mṛigaśīsha, which corresponded to a Friday and to the third *tīthi* of the first fortnight of the month of Rishabha."

This date is quite regular. The 24th year of Kulottuṅga-Chōja III. began July 6th to 8th, A.D. 1201, the cyclic year being by the southern system, Dundubhi from the Mōsha-saṃkrānti on 24th March, A.D. 1202. On the second day of the solar month Vṛishabha, which corresponded to Friday, April 26th A.D. 1202, the third *tīthi* of the first fortnight of *nija*-Vaiśākha was current. It had begun 9 h. 7 m. before mean sunrise on that Friday; on which day the *nakṣatra* Mṛigaśīsha expired, by the equal space system and that of Garga 12 h. 47 m., and by the Brahma-siddhānta 11 h. 20 m. after mean sunrise.

172.— In the Ōmkārēśvara temple at Kuttālam.²

1 ॐ Svasti śri [||*] Puyal vā[y*][ttu]³ Tiribuvannachchakkaravatt[i]ga[|] Madu[r]ai[yum] Iḷamum Pāṇḍi[yaṇ] mu[di-t]talaiyūn-gonḍaru-
liya [śri]-[Kulottuṅga*]-Śōla[dē]va[ṛku] [yān*]ḍu 2[5 A]vadu M[|]ṇa-nāya[ṛu] pūrva-pakshattu pratha[m]ai[yu[m] Nā[yaṇ]u-k[k[i]la[m]ai[yum] peṇṇa
Aśvati]-nā.

"In the 2[5]th year (of the reign) of the emperor of the three worlds, the glorious [Kulottuṅga]-Chōladēva, who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of [Aśvini], which corresponded to a [Sunday] and to the first *tīthi* of the first fortnight of the month of Mina."

The date corresponds to Sunday, March 16th, A.D. 1203, which was the 22nd day of Mina. On that day, at mean sunrise, the *tīthi* was the first of the bright fortnight of Chaitra, though this *tīthi* expired 1 h. 12 m. later. By all systems the *nakṣatra* Aśvini had begun 3 h. 21 m. before mean sunrise on that day. This day was in the 25th year of Kulottuṅga-Chōja III.

173.— In the Ōmkārēśvara temple at Kuttālam.⁴

1 ॐ Hara: ॐ Svasti śri [||*] Puyal vāyitta Tir[|]buvannachchakkaravatt[i]ga[|] Madu[r]ai[yum] Iḷamum Pāṇḍi[yaṇ] muḍi-[tta]laiyūn-gonḍaru-
liya śri[i]-Kulottuṅga-Śōladē[varkku] yāṇḍu 25āvadu Magara-[nāyaṇ] . . .
-[pa]kshattu pañjamiyūm Śaṇ[i]-kk[i]la[m]ai[yu[m] peṇṇa Uttirattu
n[ā].

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulottuṅga-Chōladēva, who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Uttara-Phalguni, which corresponded to a Saturday and to the fifth *tīthi* of the⁵ fortnight of the month of Makara."

¹ No. 601 of the Madras Epigraphical collection for 1907.

² No. 482 of the same collection.

³ The original is damaged here. Between *vā* of *vāyitta* and the next word there is space only for two *akṣaras*.

⁴ No. 479 of the Madras Epigraphical collection for 1907.

⁵ The original is completely damaged. It is therefore impossible to say if the fortnight was the first (*pūrva*) or the second (*apara*).



The original inscription must have recorded the fifth *tithi* of the second fortnight. This *tithi*, in luni-solar Pausha, fell on **Saturday, 4th January, A.D. 1203**, which was the 10th day of Makara in the 25th year of Kulōttuṅga-Chōja III. It expired 9 h. 8 m. after mean sunrise. At mean sunrise the *nakshatra* was Uttara-Phalgunī, and this lasted till 9 h. 25 m. by the equal space system and that of Garga, and by the Brahma-siddhānta till 5 h. 44 m. after mean sunrise. On the other hand, the fifth *tithi* of the first fortnight (of Māgha) fell on a Sunday and the *nakshatra* was Uttara-Bhadrpadā; so this was not the date in question.

174.—In the Ōmkārēśvara temple at Kuttālam.¹

- 1 Iara ௨ Svasti śri [||*] Puyal [v]āyttu Tir[i]buvayachchakkara-
vattigaḷ [Ma]duraiyum Iḷamum Pāṇḍiyaṅ muḍi-ttalaḷiyuṅ-gonḍaruḷi[ya] śri-
Kulōttuṅga-Śōḷadēvaṅku yāṇḍu 25[ā]vadu Mina-nāyayṅ pūrvva-pakshattu
pañjami-
2 yam Budaṅ-kiḷamaiyum porṅa Rōṣaṅ[i]-nāḷ.

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Rōhiṇī which corresponded to a Wednesday, and to the fifth *tithi* of the first fortnight of the month of Mina.

The date regularly corresponds to Wednesday, March 10th, A.D. 1203, which was the 25th day of Mina, and on which day the fifth *tithi* of the first fortnight of Chaitra ended 16 h. 16 m. after mean sunrise. The *nakshatra* at mean sunrise was Rōhiṇī by all systems. It expired, by the equal space system and Garga 15 h. 44 m., and by the Brahma-siddhānta 14 h. 37 m. after mean sunrise.

175.—In the Pañchanadēśvara temple at Māyavaram.²

- 1 ௨ Sust[i](svasti) śr[i] [||*] T[i]r[i]buvayachchak[karava]tt[i]gaḷ
2 Maduraiyum Iḷamuṅ-Garuvārum [Pā]ṇḍiya-
3 ṅ muḍi-ttalaḷiyuṅ-gonḍaruḷi[ya] [śri-Ku]-
4 lōttuṅga-[Ś]ō[ḷad]ē[vaṅku y]āṇḍu
5 [i]rnbattaiṇja[vadu Magara-n]āyayṅ pūrv[va-
6 pa]kshattu śaduttas[i]yum Tiṅggaṭ(tiṅgaṭ)-kiḷamai-
7 yam porṅa [Punarpūṣa]tta nāḷ.

"In the twenty-fifth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Iḷam (Ceylon), Karuvār and the crowned head of the Pāṇḍya,—on the day of [Punarvasu] which corresponded to a Monday and to the fourteenth *tithi* of the first fortnight of the month of [Makara]."

This date would have been perfectly accurate if the fifteenth *tithi* of the first fortnight had been quoted instead of the fourteenth, and I think this mistake must actually have been made.³ In the twenty-fifth year of Kulōttuṅga-Chōja III. this date corresponds to **Monday, December 30th, A.D. 1202**, which was the fifth day of Makara. On that day, the fifteenth *tithi* of the first fortnight of Pausha, which was current at mean sunrise, ended 12 h. 23 m. later; the *nakshatra* being Punarvasu till 10 h. 5 m. after mean sunrise by the equal space system and that of Garga, and till 8 h. 3 m. by the Brahma-siddhānta. The fourteenth *tithi* expired 14 h. 15 m. after mean sunrise on the preceding Sunday, at which moment (mean sunrise)

¹ No. 484 of the Madras Epigraphical collection for 1907.

² No. 381 of the same collection.

³ Dr. Kielhorn has noticed several similar instances of misquotation of *tithis* during this reign (see footnotes to his list in Vol. IX. p. 220).

the *nakshatra* *Ārdra* was current, ending (and *Punarvasu* beginning) 11 h. 36 m. later. But by *Garga* and the *Brahma-siddhānta* *Punarvasu* was current on that Sunday at mean sunrise, having begun by the former 31 m., and by the latter 2 h. 6 m., before that moment.

The date is five days earlier than No. 173 above.

176.—In the *Pañchanadēśvara* temple at *Māyavaram*.¹

- 1 ||—*Svasti* śr[i] [||*] [Tri]bhuvana²chakkaravar[t]-
- 2 tige| *Maduraiyūm* Ī[am]a[mu]h=Ga-
- 3 [rūvūrum] Pāp[ā]dī[ya]n [mu]dī-tta[lai]yū-
- 4 [h]gopdarulīya [śrī]-*Kulōttuṅga*-
- 5 n[ga]-Śō[la]dēvarkku yāpdu [25]-
- 6 vad[u] *Magara*-[u]ā[ya]r[ra] p[ā]r[va-paksha]ttu śa[du]r-
- 7 [ttesi]
- 8 Pu[ar]pūśa[t]tu n[ā].

"In the [25]th year (of the reign) of the emperor of the three worlds, the glorious *Kulōttuṅga-Chōladēva*, who was pleased to take *Madurai*, *Īlam* (Ceylon), [*Karuvūr*] and the crowned head of the *Pāṇḍya*,—on the day of *Punarvasu* [fourteenth *tithi*] of the first fortnight of the month of *Makara*."

This is precisely the same date as the last, and it is barely possible that it might be regular if the original contained the week-day "Sunday"; but this is unlikely, since the *nakshatra* *Punarvasu* could only be connected with the Sunday by the systems of *Garga* and the *Brahma-siddhānta*; and then only for 31 m. before mean sunrise on the Monday by the former, and for 2 h. 6 m. by the latter. It is far more likely that the day was Monday, December 30th, A.D. 1202, and that the *tithi* should have been entered as the *fifteenth*.

177.—In the *Pañchanadēśvara* temple at *Māyavaram*.³

- 1 ॐ *Su*[sti](*svasti*) śr[i] [||*] T[iri]b[n]vapaśakka[rava]tt[iga] *Maduraiyūm* Ī-
- 2 lamu=Garuv[ru*]m Pāp[ā]dīyaṁ muḍi-ttalaiyūn=[go]pda-
- 3 [rū]liya śrī]-*Kulōttuṅga*-Śō[la]dēva-
- 4 rku y]āpdu 25[va]du Maga[ra-nāya]r[ra]-
- 5 ppūrva-pakshattu śadurt[tesiyūm] *Tiṅga*]-
- 6 kīlamaiyūm peṇṇa P[ā]r[va-paksha]ttu n-
- 7 ā].

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious *Kulōttuṅga-Chōladēva*, who was pleased to take [*Madurai*], *Īlam* (Ceylon), *Karuvūr* and the crowned head of the *Pāṇḍya*,—on the day of *Punarvasu*, which corresponded to a [*Monday*] and to the fourteenth *tithi* of the first fortnight of the month of *Makara*."

The same remarks apply to this as to the preceding two dates. They are all the same dates and are recorded on the walls of the same temple.

178.—In the *Saumyanāthasvāmin* temple at *Nandalūr*.⁴

- 1 *Jayanti* *Maduraiyūm* Pāp[ā]dīyaṁ [muḍi]-ttalaiyūn=
- gopdarul[i]ya T[iri]r[ibuvaṇa]chchakravattiga| śrī-Ku[li]jōttuṅga-Śō[la]dēva[r]k[u]
- 2 yā]pdu 3[1]āvad-āṇa Śuk[la]-samvatsa[r]ttu apara-pakshattu [pra]thamū[yūn]-
- Jev*[v]āy-kīlamaiyūn-Jōdi[ya]m peṇṇa *Sittirai-vishuvu* pōdu.

¹ No. 383 of the *Madras Epigraphical* collection for 1907.

² Line 7 is very badly damaged and it is not possible to make out the week day.

³ No. 380 of the *Madras Epigraphical* collection for 1907.

⁴ No. 582 of the same collection.

"In the 3[1]st year, which was the (cyclic) year Śukla, (of the reign) of the glorious Kulōttunga-Chōladēva, the emperor of the three worlds, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the occasion of the vernal equinox (Chaitra-vishuva), which corresponded to (the day of) Svāti, to a Tuesday and to the first tithi of the second fortnight."

This date is correct in all particulars. The cyclic year Śukla in question was A.D. 1209-10; and the vernal equinox on the 24th March, A.D. 1209, was in the thirty-first year of Kulōttunga-Chōla III. That day was a Tuesday, and was the last day of the month Mina. The vernal equinox occurred at 18 h. 22 m. after mean sunrise by the Ārya-siddhānta, and 19 h. 40 m. after it by the Sārya-siddhānta. Whichever authority was used the result is similar. At mean sunrise that day the first tithi of the second fortnight of Chaitra was current, and it lasted for 4 h. 32 m. The nakshatra Svāti was current at mean sunrise, and expired by the equal-space system 20 h. 23 m. later, by Garga 8 h. 11 m. later, and by the Brahma-siddhānta 4 h. 4 m. later.

It is evident from this that the calculators who framed the calendars of that time and place coupled with the day on which the vernal equinox occurred the name of the tithi current at mean sunrise of that day, and not the name of the tithi actually current at the moment of the equinox. For, at the moment of the vernal equinox, the second tithi of the second fortnight was current. This adhesion to mean sunrise as fixing the tithi coupled with the day is strongly marked in Kielhorn's Chōla No. 70 (above, Vol. VII., pp. 172-3) where, though a thirteenth tithi ended only a minute or two after mean sunrise, it is mentioned as the day's equivalent tithi, in lieu of the 14th.

179.—In the Pañchanadēvara temple at Māyavaram.¹

- 1 —|| Svasti śri [i*] Tiribuvanaachcha[k]-
- 2 karavarttiga[l] Marudaiym² ī[la]-
- 3 muṇḍa=Gar[u]v[āru]m [Pāṇ]ḍi[ya]ṇ m[ṇḍi]-
- 4 ttalaiyaṇ=go[ṇ]ḍaru[i] v[ī]rar-[a]bhi[shē]-
- 5 ka]mum vijaiyar-[a]bhiśhēkamu[m]
- 6 paṇṇi-aruḷi[ya] T[jir[i]buvana[viradē]-
- 7 varkku yāṇḍu 33 Ishabha-n[āya]ṇṇu a-
- 8 [pa]ra-bha(pa)kshattu [da]śami[ya]m³ T]iṅgaṭ-kiḷa[mai]yṇ[m]
- 9 peṇṇa Ut[tirattāḍ[i]-nā[i].

"In the 33rd year (of the reign) of the emperor of the three worlds, Tribhuvanaviradēva, who was pleased to take Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the tenth tithi of the second fortnight of the month of Rishabha."

The date corresponds to Monday, May 9th, A.D. 1211, which was the fifteenth day of the month Vṛishabha. On that day the tenth tithi of the second fortnight of Vaiśākha ended 14 h. 32 m. after mean sunrise; the nakshatra Uttara-Bhadrapadā ended by the equal space system and according to Garga 21 h. 26 m., and by the Brahma-siddhānta 21 h. 42 m. after mean sunrise.

¹ No. 382 of the Madras Epigraphical collection for 1907.

Marudai is a popular form of Madurai.

² The aksharas yam seem to be corrected by the engraver from tiāga.

180.— In the Kailāsanātha temple at Rishiyūr.¹

1 Tiribuvāṇachchakkara[va]ttiga! Ma[du]raiyum Īla[mu][m*] [Karuvū]rum Pāṇḍiyaṇ muḍi-ttalaियुm koṇḍu virar-abishēkamum vijaiyar-[a]bbishēkamum paṇḍi[ya]ruliṇa T[i]ribuvāṇavirādōvaṇku yāṇḍu mu[p]pattu-mōṇṇāvadu Miṇa-nāyaṇru apara-pakshattu trayōḍa[śi]yum [Ti]ṇḡa[k[i]l]amaiyum peṇṇa Pūrat[ā]di-nāḷ.

"In the thirty-third year (of the reign) of the emperor of the three worlds, Tribhuvanavirādēva, who took Madurai, Īlam, Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Pūrva-Bhadrpadā, which corresponded to a Monday and to the thirteenth *tithi* of the second fortnight of the month of Mina."

The day corresponds to Monday, March 14th, A.D. 1211, which was the twentieth day of the month Mina. On that day, the thirteenth *tithi* of the second fortnight of Phālguna ended 15 h. 18 m. after mean sunrise. By the system of Garga the *nakshatra*, which was Pūrva-Bhadrpadā at mean sunrise, ended 18 h. 34 m. later; and by the Brahma-siddhānta the same *nakshatra* was current at mean sunrise, ending 19 h. 17 m. later. But by the equal space system Śatabhishaj was current at mean sunrise, and Pūrva-Bhadrpadā began 6 h. 26 m. after that moment, or about 26 m. after midday. This seems to show, either that the *nakshatra* was calculated by one of the first two systems, or that the calculators worked out the *nakshatra* ruling at the moment of the event recorded, which, if it took place on that day between about 12-26 p.m. and 3-18 p.m., would have coincided with the thirteenth *tithi* of the second fortnight and with the *nakshatra* Pūrva-Bhadrpadā.

181.— In the Ōmkārēśvara temple at Kuttālam.²

1 ௨ Hara : ௨ Svaeti śri : [Pu]yal vāytta Tiribuvāṇachchakkara-[vattiga*]! Maduraiy[u]m Īla[mu]m Pāṇḍiyaṇ muḍi-ttalaियu[m] k[o]ṇḍaru[li]ya śri-Ku]ḷott[un]ḡa-Śōḷadō.
2 vaṇku yāṇḍu 35[ā]vadu Miṇa-nāyaṇru pūrva-paksha[t]tu śadattiyum Śovvāy-kkila[m*]ai[yu*]m peṇṇa K[ā]tt[i]ṇai-[n]āḷ.

"In the 35th year (of the reign) of the emperor of the three worlds, the [glorious] Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam (Ceylon)³ and the crowned head of the Pāṇḍya,—on the day of Kṛittikā, which corresponded to a Tuesday and to the fourth *tithi* of the first fortnight of the month of Mina.

The *nakshatra* in this date seems to have been wrongly calculated. In the thirty-fifth year of Kulōttuṅga-Chōḷa III., the fourth *tithi* of the first fortnight of Phālguna was current at mean sunrise of Tuesday, 26th February, A.D. 1213, and expired 8 h. 30 m. later. The day was the fifth of Mina. At mean sunrise on that day the *nakshatra* Kṛittikā was not current by any system; but by that of Garga it began 6 h. 2 m. later, by the Brahma-siddhānta 5 h. 34 m. later, and by the equal space system 18 h. 10 m. later. Kṛittikā, therefore, coincided with the fourth *tithi* of the first fortnight during 2 h. 28 m. by Garga, and by the Brahma-siddhānta during 2 h. 56 m. in the middle of the day of that Tuesday. But by the equal space system it began when the fifth *tithi* was current. I am satisfied, however, that the date is correct, but that the *nakshatra*

¹ No. 476 of the Madras Epigraphical collection for 1907.

² No. 480 of the same collection.

³ Karuvūr, which figures among the conquests of the king in the two preceding inscriptions, seems to be omitted here.

is wrongly quoted as Kṛittikā when it should have been Bharanī. Amongst the thirty-six dates of this reign published by Kielhorn, there are ten instances of such mistakes, three being mistakes in *nakshatras*.

F.—RAJARAJA III.

182.—In the Mayūranāthasvāmin temple at Māyavaram.¹

- 1 [Sva]st[i] śr[i] [i*] T[iru]buvaṇṣarkka[ra](chakra)va[tti]ga| śr[ī-²Rā]jārā-
- 2 jadōvaṅku [y]āṇḍu padi[ṇ]nālāvadu(padinālāvadu) Tulā-[n]ṣyaṅgu
- 3 [ama]ra(apara)-pakshattu tṛi[ti]yaiyum [N]ṣyaṅgu-kk[i]lamaiyu[m] per[ra]
- 4 [U]rōb[i]ṇi-nāl.

“In the fourteenth year (of the reign) of the emperor of the three worlds, the glorious Rājārājadēva,—on the day of Rōhipī, which corresponded to a Sunday and to the third *tithi* of the second fortnight of the month of Tulā.”

This date regularly corresponds to Sunday, October 7th, A.D. 1229, and the tenth day of Tulā, in the fourteenth year of Rājārāja III. On that day, the third *tithi* of the second fortnight of Āśvina expired 5 h. 23 m. after mean sunrise, while the *nakshatra* which was current at that moment was Rōhipī by all systems. It expired, by the equal space system and by Garga, 20 h. 31 m., and by the Brahma-siddhānta 19 h. 25 m. after mean sunrise.

183.—In the Saumyanāthasvāmin temple at Nandalūr.³

- 1 Svasti śrī [i*] Rājārājadōvaṅku yāṇḍu [22]-⁴
- 2 āvad=āṇa Ilēmaḷambi-samivaṇṣa(samivaṇṣa)rattu=Kku-
- 3 [m]bha-nāyaṅgu apara-pakshattu shashṭiyum Śaṇi-
- 4 kkiḷamaiyum perṇa Śōḍi-nāl
- 13 I-dōvaṅku [2]4 āvad[n]
- 14 Vikāri-samivaṇṣa(samivaṇṣa)rattu=Tulā-[ṇāya]-
- 15 ṅṅ=apara-pakshattu tṛitīyayun=Diṅgaṭ-
- 16 kiḷamaiyum perṇa Mṛigaśīrshattu nā-
- 17 l.

“In the [22]nd year (of the reign) of Rājārājadēva, which was the (cyclic) year Hēmalamba,—on the day of Svāti which corresponded to a Saturday and to the sixth *tithi* of the second fortnight of the month of Kumbha on the day of Mṛigaśīrsha, which corresponded to a Monday and to the third *tithi* of the second fortnight of the month of Tulā of the year Vikārin (which corresponded to) the [2]4th (year) of the same king.”

The first of these dates corresponds to Saturday, February 6th, A.D. 1238, which was the fourteenth day of Kumbha. At mean sunrise on that day the sixth *tithi* of the second fortnight of Māgha, which had begun 30 m. earlier, was current. By the equal-space system the *nakshatra* Svāti was current, ending 12 h. 55 m., and by Garga also, ending 43 m., after mean sunrise. But by the Brahma-siddhānta Viśākhā was current, it having begun 3 h. 25 m. before mean sunrise.

The date was in the twenty-second year of Rājārāja III.

¹ No. 372 of the Madras Epigraphical collection for 1907.

² The length of *rā* appears to be corrected by the engraver from *ku*.

³ No. 596 of the Madras Epigraphical collection for 1907.

⁴ In the *Annual Report* for 1907-08, p. 49, I read the date as the [2]3rd year. On examining the original again it seems to me that the date is probably the [22]nd year.

The second of these two dates corresponds to Monday, October 17th, A.D. 1239, which was the twentieth day of Tula, and was in the twenty-fourth year of Rājārāja III. At mean sunrise on that day, the third *tithi* of the second fortnight of Kārttika was current, ending 6 h. 23 m. later; the *nakshatra* Mṛgaśīrsha, however, only began, by the equal space system and that of Garga, 4 h. 39 m. after mean sunrise, and by the Brahma-siddhānta 3 h. 32 m. after it. The *nakshatra* at mean sunrise was by all systems Rōhiṇī. Still I have little doubt that the date is as above stated, although the *nakshatra* allotted to it is not very accurate.

184.—In the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.¹

1 Svast[i] śr[i] [||*] T[i]r[i]buvāṇachchakravattiga| śrī-[I]rāsārāśadēva[r*]k[ku] yāṇḍu
27 āvadu Magara-nā[ya]ṅgu pūrvva-pakshattu paṇjamyum Budan-kīlāmayum
peṇṇa Pū[ṣa]ttu nā.

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Rājārājadēva,—on the day of Pushya, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Makara."

The fifth *tithi* in question gives a totally wrong result in this date, but the *fifteenth* is in accord with the other details. If this mistake were made by the engravers, the date would correspond to Wednesday, January 7th, A.D. 1243. On that day, which was in the twenty-seventh year of Rājārāja III. and was the thirteenth day of Makara, the fifteenth *tithi* of the first fortnight of Pausa was current at mean sunrise and ended 19 h. 58 m. later. The *nakshatra*, by the equal space system and by Garga, was Punarvasu at mean sunrise; but Pushya began 1 h. 46 m. later, and was therefore current during seventeen hours of the fifteenth *tithi* in question. By the Brahma-siddhānta Pushya had begun 16 m. before sunrise.

There can be little doubt that the *tithi* should have been quoted as the *fifteenth* instead of the fifth.²

G.—RAJENDRA-CHOLA III.(P).

185.—In the Uttaravēdiśvara temple at Kuttālam.³

1 Hara 6. Svasti śrī [||*] Tiri[bu]vāṇachchakravattiga| śrī-Rā[jē]ndira-
[Śō]lā[dēva]ṅ[ku] yāṇḍu 15vadu Tulā-nāyāṅgu pūrvva-pakshattu navamyum
Viyaḷa-kki[ḷam]aiyum peṇṇa A[ḷ].⁴

2 [vi]ṭṭattu nā.

"In the 15th year (of the reign) of the emperor of the three worlds, the glorious Rā[jē]ndra-[Chō]lādēva,—on the day of [Śravishtā], which corresponded to a Thursday and to the ninth *tithi* of the first fortnight of the month of Tula."

This date might be accurate for the fifteenth year of Rājendra-Chōla II., otherwise called Kulōttuṅga-Chōla I., and is certainly accurate for the fifteenth year of Rājendra-Chōla III. In the former case most of the elements coincide, the date being Thursday, October 10th, A.D. 1084, at mean sunrise on which day the ninth *tithi* of the first fortnight of Kārttika was current, expiring 19 h. 29 m. later; but the *nakshatra* at mean sunrise was Śravaṇa, Śravishtā (or Dhanishtā) beginning 4 h. 39 m. later by the equal space system and Garga, and 6 h. 6 m. later by the Brahma-siddhānta. The date is so far defective.

¹ No. 291 of the Madras Epigraphical collection for 1907.

² [There is no doubt about the reading *paṇjamy*.—Ed.]

³ No. 495 of the Madras Epigraphical collection for 1907.

⁴ The original is damaged here. But enough of the writing is seen to show that there is not sufficient room for the syllables *peṇṇa A*.

But for the fifteenth year of Rājendra-Chōla III. all the elements of the date coincide. In that year on **Thursday, October 14th, A.D. 1260**, which was the seventeenth day of Tula, the ninth *tithi* of the first fortnight of Kārttika ended 16 h. 55 m. after mean sunrise; the *nakshatra* Śrāviṣṭhā was current at mean sunrise by all systems, expiring 21 h. 14 m. later by the equal-space system and by Garga, and 22 h. 21 m. later by the Brahma-siddhānta.

I am inclined, therefore, to think that the latter date is the correct one, but the matter can certainly be settled on epigraphic grounds, there being a wide difference between the characters of an inscription of A.D. 1084 and one of A.D. 1260. I have not had a facsimile of the original before me.¹

The date is incorrect for the fifteenth year of Rājendra-Chōla I. in respect of the week-day; and Rājendradēva did not reign for fifteen years, so far as is yet known.

* * * * *

Since the above notes were in print Mr. Venkayya has kindly sent me the following five dates relating to the reign of Kulōttuṅga-Chōda II., whose accession-date has not yet been fixed.

KULOTTUNGA-CHODA II.

186.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.²

- 1 Svasti śrīma[t*]-Tribhuvanachakravartī śrī-Kulōttuṅga-[Chōda]dēvara divya-saivatsarambulu-
- 2 lu 12 śrāhi³ Śaka-varuṣaṃbulu 1066n=ēṇḍi Pāḷuṅga-bahula-tri(tri)[ti*]yyayu Sōmavāra⁴.
- 3 mu-nāṇḍu.

"Hail! In the year 1066 of the Śaka years, in the 12th of the prosperous years (of the reign) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on a **Monday** (which was) the third *tithi* of the dark (fortnight) of Phālguna."

The only test possible in the case of dates given in this form is to ascertain whether the week-day corresponds with the other data. In this case it does so, and I have no doubt as to its correctness.

On **Monday, February 12th, A.D. 1145**, which corresponds to the Śaka year 1066, expired, at mean sunrise, the 3rd *tithi* of the dark fortnight of Phālguna was current. It expired 4 h. 24 m. later.

187.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.⁵

- 1 Svasti śrīma[t*]-Tribhuvanachakra[va][rti] śrī-Kulo[t*]ttuṅga-Chōḍadēvara vijaya-rā-
- 2 jya-saivatsaramulu lōḡu śrāhi Śaka-varuṣaṃbulu 1071n=ēṇṭi Chaitra-
- 3 śuddha-paṇchādaṣiṇu Śukravāramu-nāṇḍu.

"Hail! In the year 1071 of the Śaka years, which corresponded to the 16th of the years of the victorious reign of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on a **Friday** (which was) the fifteenth *tithi* of the bright (fortnight) of Chaitra."

The date is correct. Chaitra in Śaka 1071 expired fell in A.D. 1149. On **Friday, March 25th, A.D. 1149**, the 15th *tithi* of the first fortnight of Chaitra was current, expiring 23 h. 53 m. after mean sunrise.

¹ [On palaeographical grounds the inscription must be one of Rājendra-Chōla III., and this removes all doubts as to the correctness of the date, viz. October 14, A.D. 1260.—Ed.]

² No. 174 of the Madras Epigraphical collection for 1897.

³ For an explanation of this term, see *Ind. Ant.* Vol. XXV. p. 236.

⁴ The syllable *ma* is added below the line.

⁵ No. 173 of the Madras Epigraphical collection for 1897.

188.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.¹

- 1 [Sva]sti śrīma[t*]-Tribhuvanachakrava[r]tti śrī-Kulōttuṅga-Chōḍadēvara divya-
[sahva]tsaram[hu]-
2 lu 4 gu śrāhi Sa(śa)ka-va[ru]shambulu 1058gun-ēṇḍi Simha-māsamuna śukla-
paksham[u]-
3 na paichamiy[u] Maṅgalavāramuna.

“Hail! In the year 1058 of the Śaka years, which corresponded to the 4th of the prosperous years (*of the reign*) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on a Tuesday (which was) the fifth *tithi* of the bright fortnight of the month of Simha.”

This date is also correct. On Tuesday, August 4th, A.D. 1136, which corresponded to Śaka 1058 expired, the 5th *tithi* of the bright fortnight of Bhādrapada was current, the day being the 9th of the month Simha. This *tithi* expired 9 h. 22 m. after mean sunrise on that day.

189.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.²

- 1 [Svasti] śrīmat-Tribhuvana[chakravartti] śrī-Kulōttuṅga-Chōḍadē-
2 [va]ra divya-samvatsaramulu 11 śrāhi Śaka-varu-
3 shambulu 1065n-ēṇḍi Āshāḍa(dha)-māsamuna a-
4 māvēyayū Budhavāramu Vye(vya)tipāta-nimi-
5 tyamuna.

“Hail! In the year 1065 of the Śaka years, in the 11th of the prosperous years (*of the reign*) of the [glorious] emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on the occasion of a Vyatipāta (*which occurred on*) a Wednesday and the new-moon *tithi* of the month of Āshāḍha.”

The day in question was Wednesday, July 14th, A.D. 1143. On this day at mean sunrise the 15th *tithi* of the dark half of Āshāḍha was current, the exact moment of the new-moon being 4 h. 2 m. later. The *yōga* Vyatipāta began on that day at 4 h. 35 m. after mean sunrise and lasted all day. It therefore began 33 m. after new-moon.

190.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.³

- 1 Svasti śrī [l]* Tri[bhu]vanachakravartti śrī-Kulōttuṅga-Chōḍadēva[ra] samvat-
sarambu ?]-
2 lu [10]ya[vu] śrāhi Sa(śa)ka-varushambulu 1064gun-ēṇḍi Duṁ[du]bhi-[sa]mvat-
sara-
3 [muna] Āshāḍa(dha)-śukla-ēkāda[śi]ya Maṅga[sa]vāramu-nān[du].

“Hail! Prosperity! In the year 1064 of the Śaka years, which corresponded to the [10]th of the years (*of the reign*) of the emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva and to the (cyclic) year Dundubhi,—on a Tuesday, the eleventh *tithi* of the bright (fortnight of) Āshāḍha.”

I find this date unsatisfactory. Śaka 1064 expired was the cyclic year Dundubhi, and the date ought to fall in June or July A.D. 1142 according as the Āshāḍha in question was the *adhika* or *nija* Āshāḍha, for that month was intercalary in that year. The 11th *tithi* of the bright fortnight of *adhika* Āshāḍha fell in that year on a Saturday. The same *tithi* of *nija*

¹ No. 183 of the Madras Epigraphical collection for 1897.

² No. 180 of the same collection.

³ No. 223 of the same collection.

Āshāḍha fell on Sunday. Thinking that a mistake might have been made in the fortnight I tested the 11th *tithi* of the dark fortnight in both months, finding the week-days Sunday in *adhika* Āshāḍha and Monday in *nija* Āshāḍha. In the latter case, the 11th *tithi* of the dark fortnight had expired 3 h. 45 m. before mean sunrise on the Tuesday.

The result of the examination of Nos. 186, 187, 188, 189, is to show that the date of the accession of Kulōttuṅga-Chōḍa II. lies between March 26th and July 14th, A.D. 1133.

This leads me to reconsider the four possible dates given to No. 166 (above, p. 125 f.). That date was in this king's eighth year; and while (having that date alone to go by) I stated my opinion that it corresponded to the third of my results, in which date I could find no fault in the elements, viz. Friday, February 4th, A.D. 1144, I now think that the *second* of my results is the true one, namely, Friday, February 7th, A.D. 1141. Its defect lay in the fact that the quoted *nakshatra*, Śravana, was one which had expired three hours before mean sunrise on that day, and which could not therefore properly be connected with the Friday, Dhanishṭha being the correct *nakshatra*. But otherwise the result showed that the combination of elements on that day was highly auspicious, and I am of opinion that this fixure may now be accepted, and that the framers of the inscription had made a mistake in their calculation of the *nakshatra*. February 7th 1141 A.D. would fall in this king's 8th year. The mention of the Śaka year in combination with the regnal year in the four regular dates given above may be accepted, for the present at least, as determining the date of accession of Kulōttuṅga-Chōḍa II.

It follows that March 24th, A.D. 1143, the date of the Chollūr platos (*Ind. Ant.* Vol. XIV. p. 56 ff.; above, Vol. VII. pp. 9—10) fell in this king's tenth year.

No. 25.—DATES OF PANDYA KINGS.

By ROBERT SEWELL, L.C.S. (RETD.). M.R.A.S.

A.—MARAVARMAN SUNDARA-PANDYA I.

68.—In the Nāgēśvaramuḍaiyār temple at Kalladakuṛiochei.¹

- 1 śrī-kō Māraṇṇmar āṇa Tiri[ba]vaṇaśakkaravadiga² śrī-Śōṇaḍu-
konḍaruliya śrī-Sundara-P[ā]ṇḍiyadēvaṛ-[i]yāṇḍu 20[baḍ]āvaḍin
2 eḍirām-aṇḍu Kumba-nāyigṛu pārvu-pakshattu āṇa=diyadi[yu]m Viyāla-
kkilamaiyum p[ē]ṛra Śadaiyattu nāl.

"In the year opposite the 20th year (*of the reign*) of the glorious king Māraṇṇmar *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva, who was pleased to take the prosperous Chōḷa country.—on the day of Śatabhishaj, which corresponded to a Thursday and to the sixth solar day of the first fortnight of the month of Kumbha."

This inscription proves that the Pāṇḍya king Māraṇṇmar Sundara-Pāṇḍya I., whose reign has been determined by the late Professor Kielhorn to have begun between the 29th March and the 4th September A.D. 1216, reigned to a later date than has been previously supposed. The latest date hitherto verified of this king is, I believe, the 19th February, A.D. 1235 (above, Vol. VI. p. 303). This appears in an inscription at Tinnevely.³ The present inscription, in a temple in the Tinnevely District, bears a date corresponding to January 20th, 1237 A.D., Thursday.

¹ No. 96 of the Madras Epigraphical collection for 1907.

² Read *ē catigat*.

³ Two inscriptions at Kalladakuṛiochei which give his 22nd year are mentioned by Mr. Venkayya (Nos. 107 and 108 of 1907, and *Annual Report* for 1907-8, paragraph 43).

The date is regular. On Thursday, January 29th, A.D. 1237, the first day of the bright fortnight of Phālguna ended 5 h. 31 m. after mean sunrise. The solar day was the 6th Kumbha. By the equal space system the *nakshatra* Śatabhishaj was current at mean sunrise and ended 9 h. 46 m. later. By the system of Garga Śatabhishaj had expired 2 h. 22 m. before sunrise; and by the Brahma-siddhānta it had expired 1 h. 19 m. before sunrise. This seems to shew that the equal space system of *nakshatras* was used at that time and place. The inscription does not affect Professor Kielhorn's limits (March 29th to September 4th) for the beginning of the reign of this king.

B.—JATAVARMAN VIRA-PANDYA.

69.—In the Muohukundēśvara temple at Koḍumbāūr.¹

1 ²Kē-Chchad[ai]ya[paṇma]
4³ śri-[Vira]-Pāṇḍiyadēva[r]ku yā[n]ḍu 1[7]vadu
Siṁha-nā-
5 [ya*][ra] pūrvva-pakshattu [Viyaḷa?]-kk[i]lamai[yu]m daśam[i]yum pe[ra]
Mūlattu [n]ā[.].

"In the 1[7]th year (of the reign) of king Jaṭavarman
the glorious [Vira]-Pāṇḍiyadēva,—on the day of Mūla, which corresponded to the tenth *tithi* and to a [Thursday] of the first fortnight of the month of Siṁha."

This date is precisely correct for the Vira-Pāṇḍya, of whom two inscriptions, viz. in his 7th and 15th years, have been published by Professor Kielhorn (above, Vol. VII, pp. 10-11). His reign began, according to that authority, between 11th November 1252 and 13th July 1253. The 10th November 1267 was in his 15th year, and the present date is correct in all respects for 8th August 1269. It is incorrect for the years 1270 and 1271.

In 1269 the 10th *tithi* of the bright fortnight of Bhādrapada ended 18 h. 55 m. after mean sunrise on the 11th day of solar Siṁha, which corresponded to Thursday, 8th August, A.D. 1269. On that day the *nakshatra* was, by the system of Garga, Māla for 13 h. 58 m. after mean sunrise, and by the Brahma-siddhānta, for 8 h. 39 m. By the equal space system it was Jyēsthā for 1 h. 50 m. after mean sunrise, and then Māla for the rest of the day.

The date confirms Professor Kielhorn's limits for the accession of this king. It also confirms the suggestion made by Mr. Venkayya in his *Annual Report* for 1907-8, para. 45, that the Vira-Pāṇḍya who immediately preceded Mājavarman Kulāśekhara I. was the same as this Jaṭavarman Vira-Pāṇḍya. Henceforth we may give him his proper title.

Since his reign began in A.D. 1252-53 and lasted at least 17 years, Jaṭavarman Vira-Pāṇḍya was ruling for at least 8 years at the same time as Jaṭavarman Sundara-Pāṇḍya I. whose reign began in 1251 and lasted till at least 1261 A.D. Moreover he is recognized in this inscription as sovereign in A.D. 1269, while we have Mājavarman Kulāśekhara I.'s accession in June 1268.

¹ No. 131 of the Madras Epigraphical collection for 1907.

² Read Kō-.

³ [The king claims to have conquered Koṅgaṇam, to have taken the river Kāvūrī and to have performed the anointment of heroes and the anointment of victors at Puliyūr, i.e. Chidambaram, in the South Arcot District. The statement made in paragraph 45 of my *Annual Report* for 1907-08 that this inscription does not mention the conquests of the king is due to a mistake.—Ed.]

C.—MARAVARMAN KULASEKHARA I.

70.—In the Rājasimbhōśvara temple at Śiṅṅamaṇṇūr.¹

1 Svasti śri [||*] Kō Mārapaṇmar-ā[ṇa Tribhuva]ṇasakravatt[i]ga| emmaṇḍa-
lamuṇ-gonḍarūliya śri-Kulai(la)śagaradēvaṅku yāṇḍu² [3 va]du³ Rishabha-
nāyaṅṇu pūrva-pakshattu [cha]tutthi[yu]m Viyāla-kkilaṁaiyum peṅṇa
Pū(pu)ṇarṇāṣattu nā|.

"In the 3rd [or 30th] year (of the reign) of king Māṇavarman alias the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Punarvasu which corresponded to a Thursday and to the fourth *tithi* of the first fortnight of the month of Rishabha."

The accession of this king is fixed by Kielhorn between the 2nd and 27th June A.D. 1268. The 3rd year began in A.D. 1270, and the 30th in A.D. 1297. The given date will fall either in A.D. 1271 or 1298 if correct. As it happens it is equally true for either A.D. 1271 or 1298.

In 1271 the 4th *tithi* of the first fortnight of luni-solar Jyāishṭha expired 16 h. 47 m. after mean sunrise on Thursday, the 19th day of solar Vṛishabha, which corresponded to Thursday, May 14th, A.D. 1271. On that day the *nakshatra* Punarvasu ended by the equal space system, at 10 h. 41 m. after mean sunrise; by the system of Garga the same; by the Brahma-siddhānta at 8 h. 39 m., after mean sunrise.

In 1298 the 4th *tithi* of the first fortnight of luni-solar Jyāishṭha expired 19 h. 29 m. after mean sunrise on Thursday, the 21st day of solar Vṛishabha, which corresponded to Thursday, 15th May, A.D. 1298. On that day the *nakshatra* Punarvasu ended, by the equal space system and the system of Garga, at 11 h. 28 m., and by the Brahma-siddhānta at 9 h. 26 m., after mean sunrise.

I find therefore that the date of the inscription may be either May 14th, 1271, or May 15th* 1298 A.D. It is impossible to say which. The date would be inaccurate for either the 3rd or 30th year of Māṇavarman Kulaśēkhara II.

71.—In the Śiva temple at Pūvālaikkudī.⁴

- 1 Svast[i] śri [||*] Kō Mārapaṇma-
- 2 r-āṇa Tribhuvaṇachchakkarava-
- 3 ttiga| emmaṇḍalamuṇ-
- 4 gonḍarūliya śri-Kulaśē-
- 5 garadēvaṅku yāṇḍu lāṇadu⁵
- 6 Vṛi[śchi]ka⁶-nāyaṅṇu-ppā[r]va-paksha-
- 7 ttu [pāṇḍu]m[iyumu] Bu]da[n]-k[i]lāṁaiyum
- 8 peṅṇa Irē[va]d[i]-nā|.

"In the 16th year (of the reign) of king Māṇavarman alias the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Rēvati, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika."

¹ No. 428 of the Madras Epigraphical collection for 1907.

² The word *yāṇḍu* is denoted by an abbreviation.

³ The original is damaged here. The reading may also be [30]du.

⁴ No. 143 of the Madras Epigraphical collection for 1907.

⁵ The word *āṇadu* is denoted by a flourish added to the figure 10.

⁶ The akshara *śchi* seems to be corrected from *śika*.

This date is irregular. The month *Vṛiṣchika* in the 16th year of *Māṇavarman Kulaśēkhara I.* falls in October and November 1283. In that month the fifth *tithi* of luni-solar *Kārttika* fell on Friday, November 26th, the 29th day of solar *Vṛiṣchika*, and the *nakṣatras* during that day were a large part of *Dhanishṭhā* and a smaller part of *Śatabhishaj*. Calculations for 1284 A.D. prove equally unsatisfactory, the fifth of the bright lunar fortnight in solar *Vṛiṣchika* ending on Tuesday, November 14th, at 3 h. 7 m. after sunrise, the *nakṣatra* during that period being *Śravaṇa* by all systems.

The date is also irregular for the 16th year of the reign of *Māṇavarman Kulaśēkhara II.*, in which the fifth *tithi* of the first fortnight of *Vṛiṣchika* ended on Sunday, 26th November 1329 A.D. at 13 h. 58 m. after sunrise, the *nakṣatras* during that period by all systems being *Śravaṇa* and *Dhanishṭhā*.

72.—In the Nāgēsivaramuḍaiyār temple at Kallaḍakurichohi.¹

- 1 Svasti śr[i] [||*] Kō Mā[ra]paṇmar²-āṇa T[i]rubāṇa(buvana)chchakkara-
- 2 vatt[i]ga| emmaḍalamu[m³] k]onḍaruliya śri-Kula-
- 3 śēgaradē[va*]rkku [yā]ṇḍu 33 vadu Miduṇṇa-nāyāṇṇa 12-
- 4 n-diya[di]yum amāvāsya[yu]m perṇa Mṛigaś[ī]rshattu nā|.

"In the 33rd year (of the reign) of king *Māṇavarman* alias the emperor of the three worlds, the glorious *Kulaśēkharadē[va]*, who was pleased to take every country,—on the day of *Mṛigaśīrṣa* which corresponded to the new moon *tithi* and to the 12th solar day of the month of *Mithuna*."

The date is inaccurate for the year 1300 A.D., and correct in all respects for 1301. June 7th, A.D. 1301, Wednesday, was the twelfth solar day of *Mithuna*; and on that day the new-moon *tithi*, or *amāvāsya*, of the luni-solar month *Jyāishṭha* was current till 9 h. 26 m. after sunrise, which was the actual moment of new moon and the beginning of the month *Āshāḍha*. The *nakṣatra* *Mṛigaśīrṣa* was current on that day for 2 h. 14 m. after mean sunrise by the systems of *Garga* and equal space, and for 47 m. by the *Brahma-siddhānta*.

June 7th, 1301 A.D., being in the king's thirty-third year, we know that he could not have begun to reign earlier than June 8th, 1268.

The outside limits for this king's accession are now June 8 to June 27, 1268 A.D.

73.—In the Rājasimhēsvara temple at Śiṇṇamaṇṇūr.⁴

- 1 Svasti śri [||*] . . . śri-kō Māṇapaṇmar-āṇa Tiribuvāṇachchakkara-
- vakti(tti)ga-
- 2 | yo(e)mmaṇḍa[laṇu]ḥ-gonḍaruliya śri-Kulaḷ(śē)garadēvaṇṇa yāṇḍu⁵ 4lvadu
- Āṇi⁶-māda[m*] 14tēdi⁷ pūrvva-pakṣhatta prathamaiyum Puṇar-
- 3 pūṣamum perṇa Tīṅgal-ki|amai-nā|.

"In the 41st year (of the reign) of the glorious king *Māṇavarman* alias the emperor of the three worlds, the glorious *Kulaśēkharadēva*, who was pleased to take every

¹ No. 98 of the Madras Epigraphical collection for 1907.

² Read *varmar*.

³ The sign for medial *i* is added at the left top of the letter *m*.

⁴ No. 431 of the Madras Epigraphical collection for 1907.

⁵ The word *yāṇḍu* is denoted by an abbreviation.

⁶ The akṣhara *āi* is corrected from some other letter.

⁷ The word *tēdi* is denoted by two symbols.



country, —on a **Monday** which corresponded to (*the day of*) **Punarvasu**, the first *tithi* of the first fortnight (and) to the 14th solar day of the month of **Āṇi**."

This is the latest date yet found of this king. The date is regular for **Monday, 9th June, A.D. 1309**, and irregular for A.D. 1307 or 1308. On 9th June, A.D. 1309, which was the fourteenth solar day of **Āṇi** (or **Mithuna**) and a **Monday**, the first *tithi* of the bright fortnight of luni-solar **Āshādhā** ended 14 h. 14 m. after sunrise. The *nakshatra* **Punarvasu** by the equal space system began, on that day, at 6 h. 6 m. after sunrise and lasted the rest of the day. By the system of **Garga** and by the **Brahma-siddhānta** it lasted all day.

The inscription proves that the king's reign could not have begun before 10th June 1268, and gives us as the limit of possible accession the period June 10th to June 27th, 1268 A.D.

D.—JATAVARMAN SUNDARA-PANDYA II.

74.—In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1 Svasti śrī [||*] Kō-Chchadavarmmar-āṇa Tri[bhu]vaṇachechak-
ka[ra]va[r]ttiga śrī-Sundara-Pāṇḍyadēvaṅku yāṇ[ḍu] 10āvadu Vyaya-samvaṣarattu²
[T]tula-nāyaru-ppūrvva-pakshattu dvā-
2 daṣiyum Tiṅgaṭ-kk[i]lammai peṇṇa Śadayattu nāḷ.

"In the 10th year (*of the reign*) of king **Jatāvarman** *alias* the emperor of the three worlds, the glorious **Sundara-Pāṇḍyadēva**,—on the day of **Śatabhishaj**, which corresponded to a **Monday** and to the twelfth *tithi* of the first fortnight of the month of **Tulā** of the (cyclic) year **Vyaya**."

This date is correct in every respect except perhaps in the matter of the regnal year. It belongs to the reign of **Jatāvarman Sundara-Pāṇḍya II.**, in whose reign occurred the year **Vyaya**. There was no such year in the reign of **Jatāvarman Sundara-Pāṇḍya I.**, which lasted from April, A.D. 1251 till at least July 19, A.D. 1261, that being the last date we have at present of him.

In the cyclic year **Vyaya**, the second solar day of **Tulā** corresponded to **Monday, September 30, A.D. 1266**. On that day the twelfth *tithi* of luni-solar **Āśvina**, which was current at mean sunrise, ended 22 h. 54 m. later; the *nakshatra* **Śatabhishaj** was current by the equal space system for 10 h. 49 m. after mean sunrise, but by the unequal space systems it had expired shortly before sunrise. I have summarised below the state of our knowledge regarding the accession of this king. The date in question, if the regnal year is correct, fixes the king's accession on or later than 1st October 1276; but this contradicts the results of some other inscriptions. The regnal year may have been wrongly given as 10, instead of 11.

75.—In the Saumyanāthasvāmin temple at Nandalūr.³

- 1 [Sva]sti śrī [||*] Kō-[Chcha]ḍa[parma]r āṇa Tribhuvanachcha[kravartti]ga[1] śrī-
Sū[nda]ra-Pāṇḍyadēvaṅku yāṇ[ḍu]
2 [15]āvadu Virō[dhi]-sāmvat[sa]rattu Kumba-nāyaru pū[rvva-pa]kshattu daṣamiyūm
Tiṅgaḷ-^bkilammayn
3 pe[ṇṇa] Pūṇarpāsattu nāḷ.

¹ No. 592 of the Madras Epigraphical collection for 1907.

² Read *-samvatsa*."

³ No. 590 of the Madras Epigraphical collection for 1907.

⁴ [The regnal year may also be read as 13.—Ed.] If we could be certain that '13' is the correct reading we should have this king's accession limited to the period February 21st to March 14th, A.D. 1277, and the inscription would be very important.

⁵ Read *-kilamaiyūm*.

"In the [15]th year (*of the reign*) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Punarvasu which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kumbha in the (cyclic) year Virōdhin."

This date is regular, and belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya II., as there was no cyclic year called Virōdhin in the reign of Jaṭāvarman Sundara-Pāṇḍya I. The day in question was Monday, February 20th, A.D. 1290. On that day the tenth *tithi* of the first fortnight of the luni-solar month Phālguna ended 13 h. 45 m. after mean sunrise. During all that period the *nakshatra* was Punarvasu by both the unequal space systems. By the equal space system Punarvasu began 1 h. 23 m. after sunrise and lasted all day.

It appears that the regnal year in this inscription is illegible, and we cannot therefore argue from it.

76.—In the Saumyanāthasvāmin temple at Nandalūr.¹

1² śrī-Sundara-Pāṇḍyadē[vakku
2 yāṇḍu] 17 āvadu Nanda[na]-³saṁvasarattu Miṇa-nā[ya]r[ru] pūrva-
3 pakshattu daṣamiyūm Budhan-kiḷamaiyūm poṇṇa Pāṣattu ṇa-
4 ḷ.

"In the 17th year (*of the reign*) of the glorious Sundara-Pāṇḍyadēva,—on the day of Pushya, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mīna in the (cyclic) year Nandana."

This date must either belong to the reign of Māṇavarman Sundara-Pāṇḍya I., in whose seventeenth year, 1232-33 A.D. there was a cyclic Nandana; or to that of Jaṭāvarman Sundara-Pāṇḍya II., in whose seventeenth year, 1292-93 A.D. (if he reigned so long) there was another Nandana. It could not be the Nandana 1532-33 A.D., in the reign of Māṇavarman Sundara-Pāṇḍya Kōṇṛmaikoṇḍaṇ, because that year was only the second of the reign; nor could it belong to the reign of any other known Sundara-Pāṇḍya, as in these there was no such cyclic year.

Examining the date for A.D. 1232-33 I find that it is unsatisfactory. The tenth *tithi* of the first fortnight of luni-solar Chaitra in that year corresponded to the twenty-eighth day of solar Mīna, which was Tuesday, March 22, A.D. 1233. The tenth *tithi* ended at 21 h. 2 m. after mean sunrise on that day, or at about 3.2 a.m. on the (European) Wednesday, *i.e.* some hours before the beginning of the Hindu Wednesday. Pushya ended 39 m. after mean sunrise on the Tuesday by the equal space and Garga systems, while by the Brahma-siddhānta the *nakshatra* was Āślūshā throughout the tenth *tithi*.

The date is fairly regular for A.D. 1292-93. In that year the tenth *tithi* of the first fortnight of Chaitra began 6 h. 52 m. after mean sunrise on Wednesday, March 18th, A.D. 1293, which was the twenty-fourth day of solar Mīna. The *nakshatra* by Garga and the equal space system was Pushya till 18 h. 34 m. after mean sunrise, and by the Brahma-siddhānta till 16 h. 16 m. after mean sunrise, on that Wednesday. If this was in the seventeenth year of Jaṭāvarman Sundara-Pāṇḍya II., it fixes his accession on or later than March 19th A.D. 1276. It will be seen that, if this is the right date, the 10th *tithi* was connected with the Wednesday though at sunrise on that day it was not current; and this is unusual. Considering that this inscription is only four days later than No. 77 next following, which is regular in all respects, and that it belongs to the same place and temple, it is safe to assume that the tenth *tithi* was wrongly quoted for the ninth.

¹ No. 688 of the Madras Epigraphical collection for 1907.

² The beginning of the inscription is mutilated.

³ Read *-saṁvasara*°.

77.— In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1
 2 Svasti śri [||*] Kō-Chhaḍavarmmar-āna Tribhuvapachchakrava[r]ttigal śri-Sundara-Pāṇḍyadēvaṅku yāṇḍu 17vada-āna Nanda[ṇa]-samvatsarattu Mina-nāyayṅgu pū[rva]-pakshattu pañchamiyum Śani-kki[la]mayum perṅa Rōh[iṇi]-
 3 nā.

"In the (cyclic) year Nandana, which was the 17th year (of the reign) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Rōhiṇi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina."

As in the last case, this year must be either 1232-33 or 1292-93 A.D. For the first it is irregular, for though the *nakshatra* is correct, the 5th *tithi* in question fell that year on a Thursday.

For the second, the date is perfectly regular. In A.D. 1292-93 the 5th *tithi* of the first fortnight of luni-solar Chaitra fell on Saturday, the 20th day of solar Mina, which corresponded with March 14th, A.D. 1293. This 5th *tithi* ended 14 h. 18 m. after sunrise. The *nakshatra* was Rōhiṇi throughout the *tithi* by all the systems.

The corresponding date is therefore **Saturday, March 14, 1293 A.D.**, and the inscription belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya II. It was four days earlier than the last inscription. It fixes the king's accession on or after March 15, A.D. 1276.

78.— In the Rājasimhēśvara temple at Śiṇṇamaṇṇūr.²

- 1 Svasti śri [ᑭ.] Kō-Chhaḍavarmmar-āna Tribhuvapachcha[kr]vattigal śri-Sundara-[Pā]ṇḍyadēvaṅku [y]āṇḍu 7vadu Magara-[n]āyayṅgu pūva-pakshattu māṅṅā=di-[ya]diyum Velli-kki[la]mayum perṅa Mṛigaśirisha(śirsha)ttu nā.

"In the 7th year (of the reign) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Mṛigaśirsha, which corresponded to a Friday and to the third solar day of the first fortnight of the month of Makara."

This date is irregular, for the reign of either of the two known Jaṭāvarman Sundara-Pāṇḍyas. I have tried the years 1256, 1257, 1258, 1281, 1282, 1283, which might possibly coincide with, or approximate to, the 7th regnal year of either of those kings, without success. Some element of the inscription appears to be wrong, either in the original or in the copy.³

The exact date of Jaṭāvarman Sundara-Pāṇḍya II.'s accession is still doubtful, and must for the present remain so. The following analysis, however, may be found useful. To the list published by Kielhorn in Vol. IX. p. 228 of dates previously examined I now add four more, *viz.* Nos. 74, 75, 76, 77, above. The tested dates of J. Sundara II. are now fourteen in number.

Of these K. 26⁴ must be discarded. The wording of the date is "intrinsically wrong." K. 53 is doubtful because the regnal year is not clear in the injured original. It appears to be either "11th" or "19th." Working for a possible 19th year, Professor Kielhorn found the date regular for November 10th, A.D. 1294, but is "not fully convinced" that this conclusion is correct. I find myself equally unconvinced, because that date seems too late for this king

¹ No. 594 of the Madras Epigraphical collection for 1907.

² No. 434 of the same collection.

³ Mr. Venkayya has examined the original with reference to my remarks and states that there is no doubt about the date. I have again gone through my calculations and can only confirm the remarks made in the text; the original is at fault. Indeed in 500 years I find no date for which the given details are satisfactory.

⁴ "K" stands for the dates published by the late Professor Kielhorn.

Wassâf and Rashid-ud-din assert that "Sundar Pandi" died in Hijra 692, the last day of which year was December 1st, A.D. 1293 (*Yule's Marco Polo, II. 269*). I see no real reason why we should not accept the date as being one of the 11th year, *viz.* October 29th, A.D. 1287, and if so, it supports the evidence offered by the second of the two groups given below; but it is perhaps safer to reject the date as a basis for argument. K. 55 is also doubtful since it would seem that, if correct in other respects, a wrong solar month was quoted, and K. 56 must be set aside because it is evident that the regnal year has been wrongly quoted; the date given in A.D. 1286 as the ninth year is at variance with all the other dates yet examined, and would postpone the king's accession to a date subsequent to March 29th, A.D. 1277. I also discard my No. 75 (above) for the reason given in my note on that inscription. This leaves nine dates by which we may be guided, if No. 76 is accepted as I think it certainly may be.

Of these nine, K. 25, K. 27, K. 52, K. 54, put together, give us August 28th, A.D. 1275 to May 15th, A.D. 1276 as the limit; and K. 23, K. 24, and my 74, 76, 77 give us October 1st, A.D. 1276 to March 14th, A.D. 1277, as the limit of the accession of this king.

With regard to overlapping of reigns, *e.g.* August A.D. 1289 being in the 13th or 14th year of this king (K. 23, 24) when June 27, A.D. 1289, is placed also in the 22nd year of Māgarvarman Kulasekhara I. (K. 48)—it is well to note that Marco Polo (*Yule, II. 267*) says "In this province (Maabar) there are five kings who are own brothers. . . . at this end of the province reigns one of those five Royal Brothers, who is a crowned King, and his name is SONDER BANDI DAVAR." Wassâf, speaking of the same king under the name "DEWAR SUNDAR PANDI" says he had "three brothers, each of whom established himself in independence in some different country" (*ibid.* 269). This account is strongly supported by the Chinese annals (*ibid.* 273), where the country is called "Mapach," or Malabar, and is reported to have sent tribute (presents) to Kublai Khān in A.D. 1286. "Panthior has given some very curious and novel extracts from Chinese sources regarding the diplomatic intercourse with Ma'bar in 1280 and the following years. Among other points these mention 'the five brothers who were Sultans.'" See also my remarks in the last paragraph of No. 69 above.

Colonel Yule's note from which I have quoted gives us some further important information regarding the kingdom (or kingdoms) of Madura at this period. Wassâf introduces (1310) a king whom he calls "Kales Dewar" who had ruled for 40 years, and whom we may identify with Māgarvarman Kulasekhara I. in whose 40th year, *viz.* March 18th 1308 A.D., was engraved the inscription at Tiruvārūr (above VIII. p. 276), and in his 41st year, *viz.* June 9th, A.D. 1309, the inscription at Śīppamamār (No. 73 of the present publication).¹ "He had two sons, Sundar Bandi by a lawful wife, and Pirabandi (Vira Pandi ?) illegitimate. He designated the latter as his successor. Sundar Bandi, enraged at this, slew his father" and seized the throne. Vira-Pāṇḍya drove him out, and Sundara-Pāṇḍya sought aid from the Muhammadans, which led to Malik Kafur's raid. The story is confirmed by Amir Khusru.

It must be remembered that this Sundara-Pāṇḍya, who murdered his father Kulasekhara I., was not our Jajavarman Sundara-Pāṇḍya II. who seems to have died in A.D. 1293, but a subsequent prince of the same name and family. We have as yet no published inscriptions bearing date between 1309 and 1317 A.D. in the Pāṇḍya territories. If any of the parricide Sundara-Pāṇḍyas come to light we shall have to call that king (or prince) Sundara-Pāṇḍya III.

¹ This was the Kulasekhara to whom the Tamils entrusted the tooth relic carried away by them from Ceylon (*Mahāvamsa*, ch. XC, verse 43). It was returned a few years later. The *Mahāvamsa* also mentions "the five brethren who governed the Pāṇḍyan kingdom" in the reign of Bhuvaneka Bālu of Ceylon whose date Bell gives as 1277-1288 A.D.

I have written the above, not with the intention of intruding historical notes into a paper which should perhaps be solely chronological in character, but as explanatory of the overlapping of dates at this period. Nevertheless a certain amount of historical discussion in connection with dates will surely be welcomed.

E. — MARAVARMAN KULASEKHARA II.

79.— In the Siddhajñānēśvara temple at Pāpāṅḡlam.¹

1 [Sva]sti [śri] [||*] K[ṣ] Māravanmar-ā[ṇa] Tribhuvanaachakra[va]ttiga[emba[nḍa]la[muṇ]-gond-a[ruli]ya śri-Kulaśēgaradēva[ṛ]ku yāṇḍu 8vaṇḍ² Tulā-[nāyaṅḡ 2]tēdi³ pūrva-pakshattu [na]vamiyam [Ba]dhaṅ-ki[ḷamai]yu[m] porra
2 Tiruvō[ṇa]ttu [nā].

"In the 8th year (of the reign) of king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Śravana which corresponded to a Wednesday, to the ninth *tithi* of the first fortnight (and) to the 2nd solar day of the month of Tulā."

The reign of Māravarman Kulaśekhara II. began according to Kielhorn (above, Vol. VIII, p. 228) between March 6th and March 29th, A.D. 1314. Work for Tulā in his 8th year proves that the 2nd solar day of that month was Wednesday, September 30, 1321 A.D. On that day, the 9th *tithi* of the bright fortnight of the luni-solar month Āsvinā was current for 17 h. 13 m. after mean sunrise, while the *nakshatra* Śravana was current by the equal-space and Garga systems for 23 h. 48 m. after mean sunrise, and by the Brahma-Siddhānta for the whole day except for 1 h. 15 m. after mean sunrise during which period Abhijit was current. This is probably the correct date.

The date is irregular for the 8th year of Māravarman Kulaśekhara I. in respect of the week-day. The month of Tulā in this king's 8th year fell in A.D. 1275. On Monday, September 30, A.D. 1275, which was the 2nd day of solar Tulā, the 9th *tithi* of the bright fortnight of luni-solar Āsvinā expired 2 h. 37 m. after mean sunrise; the *nakshatra* being Śravana by the equal space system and by Garga for 10 h. 13 m., and by the Brahma-Siddhānta for 11 h. 40 m. after mean sunrise. If, therefore, the week-day quoted had been Monday instead of Wednesday, the date would have been perfectly regular. It is worthy of note that the epithet "who was pleased to take every country" is applied only to Jaṭavarman Sundara-Pāṇḍya I. and Māravarman Kulaśekhara I. Whichever king this may belong to, the initial date of his reign remains unaffected.

80.— In the Siddhajñānēśvara temple at Pāpāṅḡlam.⁴

1 [Svasti] śri [||*] Kō Māravan[va]r-āṇa⁶ Ti[ri]bava[nach]chakara(kra)vattiga[śri]-Kulā[ḷa]śēgaradēvaṅku yāṇḍu⁶ Sva[du] Da[ṇ]ḡṇu-nāyaṅḡ 11 tēdiyam⁷ [a]para-paksha[ttu] [m] Śēvāy-ki[ḷamai]yu[m] porra Śōdi-[nā].

¹ No. 126 of the Government Epigraphist's collection for 1907.

² The words *yāṇḍu* and *vāṇḍu* are each expressed by an abbreviation.

³ The word *tēdi* is expressed by a symbol.

⁴ No. 125 of the Government Epigraphist's collection for 1907.

⁵ Read *parmar*. The original has two symbols between *va* and *na*, each of which looks like *ra*.

⁶ The letter *du* is denoted by a flourish added to *n*.

⁷ The word *tēdi* is denoted by a symbol.

⁸ The name of the *tithi* cannot be made out as the original is badly damaged here.

"In the 8th year (of the reign) of king Māravārman alias the emperor of the three worlds, the glorious Kulasekharadēva,—on the day of Svāti, which corresponded to a Tuesday, to the [tithi] of the second fortnight and to the 11th solar day of the month of Dhanus."

This date is incorrect when worked for 1275 or 1276 A.D., the 8th year of Māgavarman Kulasekhara I.; and it is also incorrect for A.D. 1321, the 8th year of Māgavarman Kulasekhara II. In A.D. 1275 the 11th Dhanus was a Saturday. In A.D. 1276 it was a Sunday. In A.D. 1321 it corresponded with Monday, December 7th. In each case the corresponding *tithi* belongs to the dark fortnight, but the *nakshatras* were respectively Pushya, Jyeshthā and Punarvasu. As to the last (1321) Professor Kielhorn's No. 28 (above, Vol. VI. pp. 312-13) may be compared with it. I have proved its correctness. That date, which was in the 8th year of Māgavarman Kulasekhara II., corresponded with 14th November A.D. 1321 which was 23 days earlier than December 7th. The *nakshatra* was Uttara-Phalguni, and it is plain that on a day 23 days later the *nakshatra* could not possibly be Svāti.¹ The date would be correct in all respects for the 18th solar day of Dhanus, Tuesday, December 15, A.D. 1321, when, at mean sunrise, the *nakshatra* was Svāti and when the 10th *tithi* of the dark fortnight was current.

No. 26.—DANAVULAPADU PILLAR INSCRIPTION OF SRIVIJAYA.

By H. KRISHNA SASTRI, B.A.

The subjoined record² is engraved on the three faces of one of the Jaina pillars³ discovered by the Superintendent, Archaeological Survey, Madras, at Danavulapadu (in the Jammalmadugu taluka of the Cuddapah District) in 1903, when he made extensive excavations there, on the sandy bank of the river Pennar. The results of Mr. Rea's excavations are published in the Director General's *Annual Report* for 1905-6, pp. 120 to 127, which include a complete description with a half-tone picture (fig. 7) of the sculptures in three panels on one of the broad faces of the pillar (p. 124) and an English translation of the inscription on two of its narrow faces (p. 124 f.).

By way of supplementing what has been already stated by Mr. Rea, I append, with the kind permission of the editor, a full text of the record, which is not given in the *Annual* and the translation of a portion of the inscription, which is also omitted there, by some mistake.³

¹ Since writing the above Mr. Venkayya has informed me that the quoted day of the solar month Dhanus may be, not "11" but "19." On this basis I have again examined the date. It is not correct for the reign of M. Kulasekhara I. For A.D. 1321 the eighth year of M. Kulasekhara II., the details would be correct for the 18th, but not for the 19th Dhanus. At mean sunrise on Tuesday, December 15, A.D. 1321, which was the 18th day of Dhanus, the tenth *tithi* of the second fortnight expired 3 h. 16 m. after mean sunrise; the *nakshatra* being at mean sunrise, Svāti by the equal space system. It ended 6 h. 18 m. later by that system. But by Garga it had ended 5 h. 54 m., and by the Brahma-Siddhānta 10 h. 2 m. before mean sunrise, Visakhā being current at that moment. On the 19th Dhanus Visakhā was current by all systems. I think the date is probably genuine, but that the 19th of the solar month was quoted in error for the 18th.

² No. 333 of the Madras Epigraphical collection for 1905.

³ The portion omitted in the *Annual* is the "third face" (ll. 44 to 67) of the pillar. On p. 125, however, Mr. Rea adds in continuation (the translation of a later inscription of the 14th century A.D. in the passage commencing: "The second reads prosperity," and connects it with the subjoined pillar record which is at least 4 centuries earlier. It may be noted that the later record translated by Mr. Rea, was also discovered in the same locality (No. 336 of the Madras Epigraphical collection for 1905).

The ink-impressions from which the accompanying plate has been prepared, were taken under my direct supervision from the original pillar which is now preserved in the Madras Museum, along with the other antiquities of Dānavulapaṭṇu.

The record is not dated. But the Kanarose characters in which it is written may be referred to the period between the 10th and 11th centuries A.D. The alphabet bears a strong resemblance in certain details (e.g. in the distinction made between long and short *i* and in the adding of the *repha* to a consonant ending in *i*) to that of the two Nolamba records from Dharmapuri published by me,¹ but is exactly similar in many respects to those of the Ātakūr inscription of the time of Kṛishṇa III.² and of the epitaph of Mārasimha II.³ of the 10th century A.D. The symbol for long *ā* affixed to the consonant *m* is different in form from that used in other cases; compare e.g. *mā* of *ripasamāha* in l. 21 and of *murti* in l. 32, with *nā* of *anāma* in l. 51 and *blā* of *blā-maṇḍalad* in l. 64. The final forms of *m* (ll. 22 and 48), *n* (l. 39) and *l* (ll. 50 and 52), the cursive form of the consonant *kh* (l. 52) and the use of the Dravidian *l* (ll. 8, 24, 50, 52) and *r* (ll. 12, 48, 49 twice, 56, 62) may also be specially noted. The record consists of 11 verses of which vv. 3, 5 and 6 are in the Sanskrit language (the first being in the Saṅkīrnaka(?)⁴ and the second two, in the Āryā-giti metre) and the rest in Kanarose (in the Kanda metre). Lines 65 to 67 are in Kanarose prose, while the invocatory and benedictory phrases (ll. 44 and 43) are in Sanskrit.

The order in which the three written faces of the epigraph have to be read presents some difficulty. The broader face which begins with a benedictory clause and ends with the writer's name, must be taken to be a complete record by itself. The two narrow faces which contain the eulogy of Śrīvijaya do not begin with any auspicious word, phrase or verse, but end with the usual *maṅgala-mahā-sūkṣ*. Apparently, the inscription was meant to be divided into two parts, the first of which, comprising the two narrow faces of the pillar, began with a description of the military prowess of the *daṇḍanayaka* Śrīvijaya, to whom in the body of the record are applied the surnames Arivingōja (v. 7), Anupamakavi (vv. 2, 4, 9 and l. 65 f.) and perhaps also Sarvavikramatuṅga (v. 10). Of the three Sanskrit verses included in this portion of the record, two (vv. 5 and 6) are addressed to Śrīvijaya and express the wish that he might live long to rule the circle of the earth under orders of king Indra. The third verse while describing his prowess in highly poetical language, incidentally mentions Baḷi-kula, the family to which Śrīvijaya belonged and the king Narēndra of whom he was the general (*daṇḍādhipati*). The second part of the inscription, evidently the more important of the two, is written on one of the broad faces of the pillar and opens with an invocatory clause which proclaims glory to the prosperous doctrine of the Jina. The first three verses (7 to 9) on this face appear to suggest that Śrīvijaya voluntarily resigned this world and took *samnyāsa* in order to attain eternal bliss. The next two verses are again in praise of Śrīvijaya's military prowess,

¹ Above, pp. 54 to 70 and Plate.

² *Ibid.* Vol. VI, pp. 50 to 57 and Plate.

³ *Ibid.* Vol. V, pp. 151 to 180 and Plate.

⁴ According to Gaṅgādāsa's *Chhandōmañjarī* (Ch. V. 15) Giti is a verse whose second half corresponds to the first half of an Ārya (i.e. contains 30 *mātrās*), the first half presumably being the same as that of the Āryā. Ārya Giti, again, on the same authority (*ibid.* 21) has both its halves corresponding to the first half of an Āryā with an additional *guru* (i.e. contains 32 *mātrās*). The metre, however, of the verse under consideration, whose scheme is 32 *mātrās* in the first half and 39 in the second, is neither Giti nor Āryā-Giti as described by Gaṅgādāsa. It probably corresponds to the Saṅkīrnaka mentioned in Dr. Kittel's edition of Nāgavarma's *Chhandas* (Ch. IV. 292). Dr. Kittel interprets the scheme of the metre as 32 and 27 (*Chhandas*, p. 93). Nāgavarma's definition may admit of an explanation which yields 32 and 30 for the scheme of the Saṅkīrnaka and thus correspond to that of v. 3 of the subjoined inscription. Nāgavarma's v. 292 may be translated thus: "If the first half (*a-apar-ārḍha* ?) of an Ārya (i.e. of 30 *mātrās*) unites with the first half of a Kanda in the order mentioned (i.e. 32, in the first and 30 in the second), then O! lotus-faced one! the metre becomes the Saṅkīrnaka as stated by Kavirājaharṣa (i.e. Nāgavarma)."

and II. 65 to 67 state that the writer of the record was Guṇavarma, the clerk (*sēnabōva*) of Anupamakavi.

It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that of king Indra (or Narendra) whose subordinate was the *daṇḍanāyaka* Śrīvijaya. And, to judge from the characters, king Indra will have to be identified with the Rāshtrakūṭa Nityavarsha-Indra III, for whom we have the dates A.D. 915 and 916-7, or with Indra IV., the grandson of Kṛishṇa III., who died in A.D. 982.¹ Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rāshtrakūṭa king Nityavarsha in the Jaina ruins of Dānavulapāḍu, quite close to where the subjoined pillar was dug up.² It is engraved round the rim of a stone pedestal and consists of a single Sanskrit verse which has been translated on p. 121 f. of the Director General's *Annual* for 1905-6. Here, again, it is doubtful if Nityavarsha is identical with Indra III. or Khottiga, both of whom bore that surname. As, however, the pedestal record and the subjoined pillar inscription are found in the same ruins and the characters, except for the flourishes used in the former, are almost of the same type, there is a strong presumption in favour of identifying Nityavarsha of the pedestal record with king Indra of the Śrīvijaya inscription and of assigning both the epigraphs to the time of Nityavarsha-Indra III., i.e. to the beginning of the 10th century A.D. In support of this identification it may be stated that in verse 3 of the subjoined record, Śrīvijaya is stated to have been the commander of the forces of Narēndra. The context requires us here, to interpret *narēndra* not as a general synonym for 'king,' but as a proper name. Dr. Fleet in dealing with the appellations of the Rāshtrakūṭa kings,³ has drawn attention to the honorific *Narēndradēva* with which the surname Nityavarsha of Indra III. occurs combined, in the Nausāri grants. Although the word *narēndra* (or *narēndradēva*) may admit of the translation 'His Majesty' as Dr. Fleet has taken it, still in the light of what has been stated above, it appears to me that *Narēndra* must be taken, at least in the subjoined record, as a hitherto unknown surname of Indra III.

Daṇḍanāyaka Śrīvijaya is not mentioned in any published inscriptions. His identification, if satisfactorily made out, would be of much interest to students of Kanarese literature; for, his surnames Arivingōja⁴ and Anupamakavi⁵ have, apparently, a special reference to his literary acquirements; while Saravvikramatūṅga indicates his military prowess.⁶ Two persons of literary fame both bearing the name Śrīvijaya are known to Kanarese literature. The colophon at the end of each of the three chapters of the *Kavirājamarga* describes that work as having been the production of Śrīvijaya on the lines laid down by king Nripatūṅga. This king who is also called Atiśayadhavaḷa and Amōghavarsha in the body of the work, has been identified with the Rāshtrakūṭa Amōghavarsha I. (A.D. 814-5 to 877-8). If the *Kavirājamārga* was actually written by Śrīvijaya, who is stated to have been the court poet of Nripatūṅga and to have borne the surname Kaviśvara, his time would fall into the beginning of the ninth century A.D. Another Śrīvijaya is referred to in the body of the same work (*Kavirājamārga*) as an earlier author whose writings were looked upon as the standard type of

¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 386, Table.

² No. 331 of the Madras Epigraphical collection for 1905.

³ *Ep. Ind.* Vol. VI. p. 176.

⁴ The word literally means 'the teacher of knowledge.' A similar title in Kannada literature is *Negaltēgōja* assumed by Nāgavarma the author of the *Chhandas*; see the *Karnāṭaka-Kavicharita* by Messrs. R. Narasimha-char, M.A., M.R.A.S., and S. G. Narasimha-char, Vol. I. pp. 46 and 50.

⁵ I.e. 'the matchless poet'; compare the titles *Kavitāgūṇārṇava* of Pampa, *Kavirājamārga* of Nāgavarma and *Kaviratna* and *Kavichakravarti* of Itana.

⁶ We learn from literature that the Kannada poets Pampa, Chāvuṇḍarāya and Nāgavarma were also once in military service and had established their names on the battle-field.

Kanarese poetry at the time of Nripatunga. These two Śrīvijayas who belong, one to the 9th century A.D. and the other to some still earlier period, cannot in any way be connected with the *daṇḍavāyaka* Śrīvijaya of the Dānavulapāḍu record whose time, as stated already, could have been only about the beginning of the tenth century A.D.

Further, we know of a fourth Śrīvijaya mentioned in the Śravaṇa-Belgoḷa epitaph of Mallishēṇa.¹ He was one of the Jaina teachers of great learning who succeeded Hēmasēna and a contemporary of an unspecified Gaṅga king. An inscription dated Śaka 999 (= A.D. 1077-78) at Hameha in the Shimoga District,² apparently refers to Satyavākya Rakkasa-Gaṅga, a brother's son of Nalambakulāntaka Mārasimha II. and to his contemporary, the Jaina teacher Śrīvijaya. It is not unlikely that this Rakkasa-Gaṅga is the unspecified Gaṅga king mentioned above and is identical with the Rakkasa referred to in Nos. 133 and 134 of Professor Kielhorn's *List of Southern Inscriptions*. Consequently, the time of the Jaina teacher Śrīvijaya whose disciple Rakkasa-Gaṅga was, may be placed roughly between Śaka 899 (= A.D. 977), the date of the Pegga-ur inscription of Rāchamalla II. and Śaka 999 (= A.D. 1077-78), the date of the Hameha record. But there is nothing to show that the Jaina teacher Śrīvijaya of the Mallishēṇa epitaph was first a layman in the military service of the Rāshtrakūṭa king Indra III., and that he subsequently joined the order of ascetics. Consequently, the Śrīvijaya of the Dānavulapāḍu record, is perhaps also different from the Jaina teacher Śrīvijaya, though possibly he was contemporaneous with him, and flourished in the tenth century A.D.

It may be remarked, finally, that, like the famous Gaṅga general Chāmundaarāja or Chavundaraya who served the Western Gaṅga sovereigns Mārasimha II. and Rāchamalla II. and largely patronised Jaina literature and religion, the *daṇḍavāyaka* Śrīvijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horseback followed by an umbrella-bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant to represent the general Śrīvijaya marching against his enemy on the battle field. It must also be noted that the demi-god Brahma-yaksha in Jaina iconography is figured as riding on a horse.³

Balikula,⁴ the family to which Śrīvijaya belonged, and Guṇavarma⁵ the clerk (*sēnabōva*) who wrote (*i.e.* composed?) the text of the record, I am unable to identify.

TEXT.⁶

First Face.

- 1 Patiya besadinda-
- 2 [m]-ahitaran-ati-kōpa-
- 3 din-ikki goldu paripā-
- 4 [i]ṣṭidam [i*] chatur-udadhi-
- 5 valayam-sallaman-a-
- 6 tirathan=i daṇḍa[n]jāya-
- 7 kaṁ Śrīvijayam⁷ [i] [i*]

¹ Above, Vol. III. p. 188.

² *Epigraphia Carnatica*, Vol. VIII. Nr. No. 35.

³ See *Ind. Ant.* Vol. XXXII. p. 463 and Plate iv.

⁴ The Kannada poet Ranna who flourished in the 10th century A.D. was a Jaina descendant of the Baḷegārakula and a *protégé* of Chāvundarāja. It is doubtful if Baḷegārakula could, in any way, be connected with Balikula.

⁵ A poet Guṇavarma, who may be referred to this period, is mentioned in the *Kaṇṇāṭaka-Kaṇṇicharite*, p. 63.

⁶ From two sets of ink-impressions and the original pillar.

⁷ The syllable in brackets is more like *na* than *ma*.

⁸ The indistinct symbol at the end of line 7 may be a flower like the one in l. 65, below.

- 8 Turaga-dhalaṅgala-
 9 n-oḍḍida kari-gbaṭe-
 10 yaṁ piṇṇa-nera-
 11 [v]iyaṁ baḷḷaṇṇiyaṁ [1*]
 12 dhuraḍ eḍey[ol-si]ri-
 13 du geḷḷuṇṇi karad-a[si]
 14 karam aṇḍu raṇa-
 15 doḷ-**Anupamakaviya** [|| 2*]
 16 Kupitavati Śrivi-
 17 juyō Baḷḷikula-ti-
 18 lak[ē] **Narēndra**-daṇḍādhi-
 19 paṇṇu [1*] girir-aṅgi[ri*]r-vvaṇṇa-
 20 m-avaṇṇaṇṇi julaṇṇaṇṇa-
 21 laṇṇi ripu-sa[mō]ha-ba-
 22 laṇṇi-baḷa[m] [3*]

*Second Face.*¹

- 23 Vasumatīy-ola-
 24 g iḷḷa eṇṇa[m de]seḷḷa
 25 kusukuraṇṇa eydi
 26 maṇḍe mattaṇṇi [B]i[sa]²
 27 ruḷa-garbh-aṇḍakkaṇṇi pa-
 28 sarisidudu [ki]rtti ne-
 29 t[an]-**Anupamakaviya** [|| 4*]
 30 Aśrita-jana-kalpa-ta-
 31 ru[r] vviśruta-ri[p]u-nṛipa-
 32 3ti-triṇa-davāṇaḷa-mū[r]ttī[h] [1*]
 33 Śri-vaṇitā-Smāra-pāṣaḷ⁴
 34 pāṭuṣ-tava baḷu⁵ mō-
 35 diṇṇi Śriviṇṇā(ya) [|| 5*]
 36 Catur-uḍḍi-vaḷaya-
 37 vaḷayita-vaṇḍha-
 38 rāṇ-Indra-[ś]aṇṇaṇṇi saṇṇi-
 39 rakṣa[n] [j]i Śriviṇṇā
 40 Daṇḍanāyaka [j]i va
 41 chiraṇṇi dāṇa-dharmma-ni-
 42 rata-manaska [|| 6*]
 43 Maṇḍala-mā(ma)hā-śrīḷ [|| 7*]

¹ This would actually be the third face—the second on the pillar being occupied by sculptures in three panels, see above, p. 147.

² The syllables *liṣa* are corrected from *vaṇa*.

³ The syllable *la* of *davāṇaḷa* is written between two cross marks below the line, the omission being indicated by a similar cross mark made over the letter *na*.

⁴ The *visarga* at the end of the line appears to have been changed into an *anusvāra*; the lower dot of the *visarga* is, however, still faintly visible on the stonepage.

⁵ The order of the words here is wrong. It is evident that the author must have intended *pāṣō bāhuṣ-tava pātu*; for, otherwise, the word *bāhu*, which is not of the neuter gender, will have to be altered into *bāhuṣ-me*,^{*} in which case the metre would be faulty.

Third Face.¹

- 44 Bhadram=astu bhagavatē [J]ina-sāsana[m] [||*]
 45 Atṭavidha-karmmam=ollaman=aṭṭa[n] [m]-
 46 bari-gonḍa kodipe[n=em]bude ba[g]eyi-
 47 m[|*] [pu]ṭṭidan=udatta-sat[t*]vaṃ neṭṭane vibu-
 48 db[ē]ndra-vandya Arivimḡōja[m] [||] [7*]
 49 Tān arida t[ora]du neṭṭane mān[i]-
 50 sa-vā]-āvud e[m]du sa[m*]nyāsanaḡo[|] [l]
 51 mānasike giḡad[e] koṇḡ[on a]nūna-
 52 sukh-[ā]spadaman=aṭṭiyol Śriviḡayam [|| 8*]
 53 Nirgata-bhaya nīn=ara[sā]m sargga-
 54 mā(ma) ²nān ollen=endu pēsi bisu-
 55 rrv[am] [l*] sarggaḡa bhōgaman=nḡḡ=apava-
 56 rggakkēḡḡiy=itton=arid[ō]n=Anupa-
 57 makaviyam [|| 9*] ✽ D[a]ḡḡina sāma-
 58 grige para-maḡḡalam=aḡḡāḡe
 59 [Sar]vv[a]vikramaturḡam [l*] daḡḡina bi-
 60 ra-Śrīg ol-ga[n]da[m] śrī-daḡḡanāyakam
 61 Śriviḡayam [|| 10*] ✽ [Cha]ḡḡa-par[a]kra-
 62 ma[n] uḡad=ari-ma[n]ḡalikaran=aṭṭi pi-
 63 ḡidu paṭig=oppisuv ol-gaḡḡam pracha-
 64 [n]ḡan-r-bhā-maḡḡalaḡol-daḡḡanāyakam
 65 Śriviḡayam [|| 11*] ✽ Anupama-
 66 kaviya sēn[a]bōvam Gu-
 67 ḡava[r]mma[m] bar[e]ḡam [||*]

[For the translation of the first and second faces (ll. 1 to 43), see the Director General's Annual for 1905-6, p. 124 f].³

Translation of the third face.

(L. 44.) May there be prosperity to the holy doctrine⁴ of Jina!

(Verse 7.) "I shall (*first*) acquire as a marriage gift the eightfold *karma* completely and (*then*) scatter it.⁵ With this idea (*as it were*) was born Arivimḡōja of great virtue who was rightly venerated by the foremost of the learned.

¹ Correctly speaking, the fourth face; see above, p. 151, note 1.

² Above the letter *no* is seen an erasure in which may have been included an *anurāra* which was subsequently cancelled.

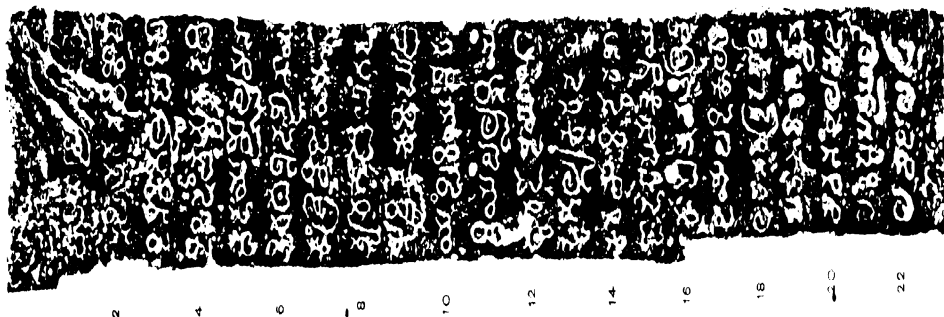
³ On p. 125, the translation of v. 3 has been left incomplete after the words "(and) the." It should be completed as follows: "(and) the combined forces of the enemy, (*quite*) powerless." In the translation of verse 4 "glove" is a mistake for "globe."

⁴ Pandit Dōrbali Jinadāsa Śāstri of Śravaṇa-Belgola informs me that the Jaina doctrine (*dharma* or *sāsana*) is, like other images, worshipped in Jaina temples, in a particular form. It is one of the *navadēvatas* and is symbolically represented by a wheel placed vertically on a pedestal, somewhat in the fashion of the Buddhist *dharma-cakra*.

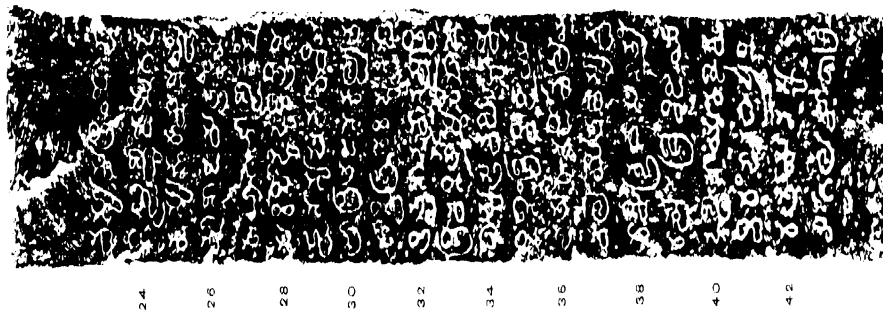
⁵ I am again indebted to Jinadāsa Śāstri for the information that the *aṣṭavidha-karma* mentioned here consists of (1) *jñānavaraṇiḡa*, (2) *darśanāvaraṇiḡa*, (3) *vēḡaniḡa*, (4) *mōḡaniḡa*, (5) *āyushya*, (6) *nāma*, (7) *gōtra*, and (8) *antarāya*. According to the Jaina doctrine, an aspirant for salvation must first get rid of these eight varieties of *karma*.

Danavulapadu pillar inscription of Srivijaya.

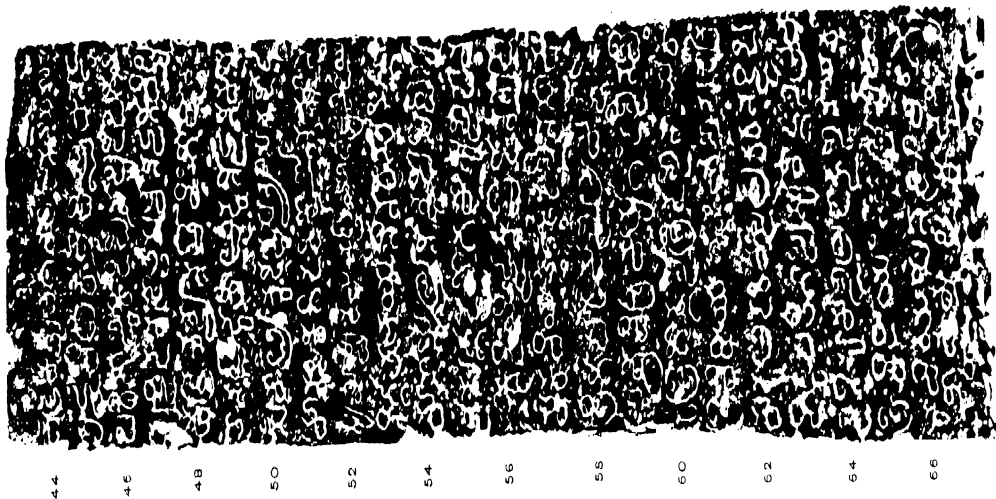
First Face.



Second Face.



Third Face.



(V. 8.) Having understood (*within*) himself what human existence was, Śrīvijaya straight-way renounced (*it*); (*and*) without losing courage in renunciation, (*he*) lovingly grasped the seat of unabating bliss.

(V. 9.) Oh! Fearless One!¹ Thou art (*my*) lord. I do not want heaven." He that saying thus, would throw madly away in disgust (*even the pleasures of heaven*) and he that having tasted of heavenly pleasures has stepped (*after renouncing them*) into (*the region of salvation*), could (*alone*) know (*what*) Anupamakavi (*is*).

(V. 10.) The circle of enemy (*kings*) trembles at the preparedness of the forces of Sarvavikramatūṅga, the glorious *danḍanāyaka* Śrīvijaya. (*He is*) the fit husband of the mighty goddess of victory.

(V. 11.) The *danḍanāyaka* Śrīvijaya is a terrible and powerful hero of great prowess, on the circle of this earth. Burning with rage he disperses the enemy chiefs (*on the battle-field*), captures and delivers them up (*as captives*) to (*his*) master.

(Ll. 65 to 67.) Gunavarma, clerk (*sēnabōva*) of Anupamakavi, wrote (*this record*).

¹ The reference here is, perhaps, to Jina.

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¹ The figures refer to pages; 'n' after a figure, to foot-notes; and 'add.' to the Additions and Corrections on pp. vi and vii. The following other abbreviations are used: B.=Buddhist; ch.=chief; co.=country; di.=district or division; do.=ditto; dy.=dynasty; E.=Eastern; f.=female; J.=Jaina; k.=king; m.=male; mo.=mountain; ri.=river; s. a.=same as; sur.=surname; te.=temple; vi.=village or town; W.=Western.

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ADDITIONS AND CORRECTIONS.

- Page 8, No. 20, text-line 3,—*for* **यथाङ्ग** *read* **यथाङ्ग**.
- „ 14, last line,—*for* **Karahātaka** *read* **Karahāta**, as in the text.
- „ 18, line 4 from top,—*for* **°danambuda** *read* **°d-anambuda**.
- „ 19, line 7 from bottom,—*for* **ghadā** *read* **ghaṭa**, as in the text.
- „ „ last line,—*for* **rāla** *read* **rālaka**, as in the text.
- „ 22, text-line 16,—*for* **कलकैवल** *read* **कलकैवल**.
- „ 27, foot-note 2, line 3,—*before* year 879 *insert* **Hijra**.
- „ 35, line 7 from bottom,—*for* **matrin** *read* **mantrin**.
- „ 40, foot-note 1,—*for* **Vishnu** *read* **Vishṇu**.
- „ 42, line 8 from top,—*for* **Jatanpal** *read* **Jatanpāl**.
- „ 46, foot-note 9, line 3,—*for* **Subhānanda** *read* **Subhānanda**.
- „ 50, line 2 from top, *for* **Vājasaneyi** *read* **Vājasaneyi**, as in the text.
- „ „ line 9 from top,—*for* **Māgha** *read* **Mārgaśīras**.
- „ 51, text-line 5,—*for* **bhumichhidra** *read* **bhūmichchhidra**.
- „ 59, note 3, line 5,—*for* **Permanadigal** *read* **Permānadigal**.
- „ 60, line 2 from top,—*for* the **Mahābalis** *read* **Mahābali**.
- „ „ line 6 from bottom,—*for* **-Maharāja** *read* **-Mahārāja**.
- „ 62, line 20 from top,—*for* **maṅgala** *read* **maṅgala**.
- „ „ foot-note 7, line 2 from bottom,—*for* **Hemavati** *read* **Hemavati**.
- „ 63, foot-note 3, [I have recently examined the inscription of **Madiregonda Parakēśvaricarman** from **Burākūr** in the **Kolar** district of the **Mysore** State (No. 457 of the **Madras Epigraphical** collection for 1911) and find nothing in it to suspect its genuineness—**H. K. S.**]
- „ 64, foot-note 5, line 1,—*for* below *read* above.
- „ 68, line 4 from bottom,—*for* **Nangadiri** *read* **Nandagiri**.
- „ 69, line 3 from top,—*after* **Nolamba** *insert* (king).
- „ „ line 4 from bottom,—*for* **Kileṇi** *read* **Kileri**.
- „ „ foot-note 2, line 3,—*for* **gurechi** *read* **gurechi**.
- „ 84, foot-note 3, line 1,—*for* **ववाद्वयं** *read* **ववाद्वयं**.
- „ 113, text-line 4,—*for* **Maharajasya** *read* **Maharajasya**.
- „ „ text-line 1, *for* **Huvushkasya** *read* **Huvushkasya**.
- „ „ translation, line 1, *after* day *insert* the words of the **Maharaja Dēvaputra Huveshka**.
- „ 117, lines 9 and 10 from top,—*for* **stupa** *read* **stūpa**.
- „ 118, line 2 from bottom,—*for* **Sṛavasti** *read* **Sṛavasti**.
- „ 123, No. 103, last para, line 3, *for* **Bhadrupada** *read* **Bhādrapada**.
- „ 133, line 8 from top,—*after* **Hani** *insert* (**Ceylon**).

In the *Journal of the Royal Asiatic Society* for January 1912, Prof. H. Lüders has reviewed Mr. Banerji's article published on pp. 106 ff. of this volume, and pointed out a number of improvements (some of which are based on impressions of his own) on the published readings. The subjoined additions and corrections are based on Prof. Lüders' article.

Page 107, line 19, *for* 1901-02 *read* 1891-92.

„ „ line 19,—*before* star *after* "some important records" and the following editorial foot-note above note 1: "Professor Lüders questions the correctness of assigning

Nos. IX, IV, XVI and I to Rāmnagar as Mr. Bauerji does; see the Professor's remarks on pp. 168, 170, 173 f. and 175 f.

Page 110, lines 5 f. (text-line 1),—for vadhu E adalasya read vadhue Kulalasya.

" " line 7 (text-line 2),—for Kottiyāto (also in other places where the name occurs in this paper) read Kōḷeyāto.

" " line 7 (text-line 2),—for Tar[i]ka[s]ya read Taraka[s]ya.

" " line 8 (text-line 3),—for Gahapalāyē read Grahapalaye.

Corresponding alterations have to be made in the translation of No. III on page 110.

Page 111, text-line 2,—for Datila .ti Harinan[di]ya read De[va] paṇatihari Nānd[i]ya.

" " text-line 4,—for Kumarasiri Vamadasi read Kumarasiri Vamadasi.

" " line 4 f. from bottom,—for at the request of . . . the sister of Datila . . . Harinandi, read at the request of Devā, the paṇatihari, the sister of Nāndi (Nandin).

" " line 7 from bottom,—for Rudradēva-sāmi (Rudradēvasvāmī) of Dattāgala read Dāttāgali (?) Rudradēvasamini (svamī).

" 112, text-line 1,—for Huvakshasya read Huvekshasya.

" " text-line 2,—for Dhuḥhavalas[ya] read Dhañāvalasya, and for Dh[ujhas]iriy[e] read Dhañāsriya.

" " text-line 3,—for [Bu]dhukasya read Budh[i]kasya.

" " text-line 3,—for Śavatrana (?) pōtr[i]y[ā], read Śavatrātāpōtr[i]ya.

Alter the translation of No. V on p. 112 accordingly.

Page 112, line 5 of the translation,—for Pachanagari (Vajranagari) read Pachanāgari (Uchhanagari).

" 115, text-line 3,—for ṭiya (?) Muṇasimitā (?) yo (?), read ṭiyamu . . . śiminā[ya].

" " text-line 4,—for Minirava sushōti dhita, read Miniravasushatidhitrī.

" 116, text-line A.2,—for Vajanakaritō read Vajan[ā]karito.

" " line 5 (text-line C.1),—for Gahavalāyē read G[ir]ahavilaye and for Aryadasiyē read A[ri]hadasiy[e].

" " text-line D.1,—for Dharavalāyē read Dhar[ā]valāyē.

Alter the translation of No. IX accordingly.

Page 116, line 4 of the translation, for female pupil who obeys the command of, read female pupil of the paṇatidhari.

" 118, line 3 from bottom,—for Buddha . . . su[khā] la read Buddhade[va]-Akhila.

" 119, line 14 (text-line 1),—for Puṣabalāyē read Pūṣabulāyō.

" " line 15 (text-line 2),—for [bha]lyāyē read bharyāya.

" 120, line 7 (text-line 1),—for naka gana (?) Dhamānyuṇasya ta . . . , read m[i]kat[o] ku[h]t[o] Vajra[nāgar]i[ti]to [sakhāt]o.

For the translation of No. XVI on page 120 substitute the following: The request of the venerable . . . the native of Adhichehhatra, out of the [Petiva]mika (Praitivarmika) kula, the Vajranāgari śākhā . . .

" 121, line 5 (text-line 1),—for [v]rita Ku[ṭu]kasya read . . . ritakundakasya.

" " line 7,—for the wife of Ku[ṭu]ka read the wife of [Gh]ritakundaka.

